M. S. en 4.º pergamino con 358 hojas

Disputationes philosophicas.

Portada

y no se entiende.

Tractatus Ph

Disputatio unica proemialis de sphera, et latitudine musicę.

Questio 1ª. utrum musica agat de quidditatibus omnium, tam in communi, quam in particulari.

Dubium [illegible] facultate de [illegible] omnium [illegible] de omnibus. [illegible] musica [illegible] obiectum [illegible] sphera [illegible] musicę [illegible] merito inquiritur an musica agat de quidditatibus omnium rerum non solum [illegible] et trancendentia, de [illegible] specifica, et particularia? Et ratio dubitandi [illegible] musica agat de omni ente in universum, sive creato, sive increato, [illegible] quodlibet potest considerari, [illegible] conceptus, [illegible] particulares, ut homo v.g. [illegible] speculari valet [illegible] conceptus entis, [illegible], substantię, [illegible], [illegible] conceptus [illegible] trancendentes; [illegible] materiali, ut homo, et immateriali, ut Angelus, aut [illegible] rationes peculiares, ideo [illegible] difficultas an musica agat de homine, non solum [illegible] rationes communes entis, [illegible], de [illegible] rationes specificas.

Unde pro dubii decisione notandum [illegible] musica potest [illegible] considerari, [illegible] phisica, mathematica, [illegible] et [illegible] sumitur [illegible] [illegible] mathemata [illegible] 6. musicę q. 1. [illegible] speculativę in musicę, [illegible] et mathematica [illegible].

Si musica [illegible] consideraonis [illegible] nulli est dubium, quod agat de omni ente [illegible] in communi, quam in particulari. [illegible] musica [illegible] tot habitus, quot [illegible] naturales [illegible] musica, a communes naturales [illegible]. [illegible] in præsenti sumitur musica in [illegible] acceptione, [illegible] naturali, et particulari totaliter distincta a [illegible] et matematica, et [illegible] inquiritur præsens dubium.

Notandum [illegible] musica [illegible] [illegible] considerari [illegible] Sti. 2. [illegible] q. 1. [illegible] naturalis [illegible] musica [illegible] de [illegible] naturali [illegible] musica, [illegible] manifestari [illegible] creato, [illegible] nobis [illegible] de [illegible] natura [illegible] statu [illegible] statu [illegible] nihil [illegible] musica [illegible] in [illegible] capto.

Notandum [illegible] speculativa [illegible] musica [illegible]

Disput. Vta: de esphera metaphisicae.

et mathematicae earumque sufficit divisione ex diversimo abstrahendi modo. Insinuavit hoc S. D. 1. metaph. q. 1. num. 2. et nota intelligendum, quod ista abstractio sit non [illegible] praecisiva, seu circumscriptiva abstractis [illegible], ita ut tanquam positione, tanquam per abstractione, [illegible] latitudo et [illegible] unius [illegible] alterius.

Ex his notandum 2o quod ob [illegible] debet abstrahere a conditionibus materiae [illegible] quam [illegible]. Prima quae altera [illegible] receptivus [illegible], et materialia, quae [illegible] prout [illegible] quantitate [illegible] [illegible] ista abstractio a materia, quae [illegible] abstractio a materia [illegible] Dicitur abstrahi a materia [illegible], quod [illegible] [illegible] sic Deus, et Angelus abstrahunt a materia. [illegible] abstrahi a materia [illegible], quod [illegible] [illegible] tamen [illegible]

[illegible] abstractio a materia [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] transcendentales [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] et tamen [illegible] [illegible] [illegible]

Notandum ultimo [illegible] in qualibet [illegible], sive materialis, sive immaterialis, ut Angelus [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible] [illegible] et [illegible]

[illegible] circa praesentem difficultatem [illegible] [illegible] [illegible] [illegible] transcendentes: sic [illegible], et ex Scotis Antonius Andreas, Faber, Zerrinus, [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] transcendentes, [illegible] spirituales [illegible] [illegible] et [illegible]. [illegible] [illegible] aliqui [illegible] [illegible] Angelica, [illegible], [illegible], [illegible], [illegible], [illegible], et alij quam plurimi. 3a denique defendit [illegible] speculari [illegible] quidditates [illegible] [illegible] et transcendentium [illegible] [illegible] specifica et [illegible]. Adstipulantur huic quamplurimi doctissimi [illegible] [illegible] [illegible] [illegible], ut sunt [illegible], [illegible], Gratianus, et Scotorum [illegible] [illegible] Seraphici.

Sententiae huius Scoti [illegible] [illegible] D.r et [illegible] [illegible], et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] cap. 1. [illegible] sapientem [illegible], subdit: ut possibile est [illegible] singulariter eorum [illegible]. Et 2. [illegible] ab initio ait: hanc [illegible] speculari ens in quantum ens, et quae [illegible] prout ens sunt. Et postea ait: [illegible] abscindere aliquas partes entis

Quæst. 1: an agat de omni rerum in methaphysica [illegible]

[illegible] Quibus verbis dicere videtur scientiam hanc ab aliis distingui, quia haec de rationibus universalibus, ceteræ de particularibus: ista de toto, reliquæ de partibus entis.

Dominum citant 1. methaphysicæ q. 1. [illegible] et q. 1. prolog. ubi ait: quod si aliqua scientia substantiarum separatarum est possibilis, haec est methaphysica; quæ [illegible] possibilis. Et 1. methaphysicæ q. 9. methaphysica, inquit, non est scientia particularis de hoc ente, sed de hoc in particulari, [illegible] substantia. Citatores [illegible] Patronorum etiam Dominum et [illegible] desiderant, et fortius ipsi ex ipsis desiderium suum [illegible]; nam [illegible] 4. methaphysicæ cap. 1. sic ait: omnis autem generis unus est sensus, atque una scientia, ut grammatica quæ omnes speculatur voces: quapropter [illegible] in quantum ens quascumque species speculari unius est scientiæ [illegible]. Quibus verbis intendit [illegible], ut exponit hic S. D. [illegible], methaphysicam [illegible] omnes partes entis. Item: 1. post. cap. 23. inquit: ad eandem scientiam pertinet totum, et partes, et ejus species considerare.

Idem D. S. tractare videtur, nam in 1. dist. 2. q. 2. art. ad methaphysicam pertinere, ad quem pertineat linea, et quomodo sit species quantitatis a ceteris [illegible] distincta. Item dist. 3. q. 2. [illegible] [illegible] [illegible] et [illegible] methaphysicæ. Item in 2. dist. 3. q. 1. art. equivocitate [illegible] [illegible] est ad methaphysicam pertinere. Hujus [illegible] [illegible] et Dominum [illegible] [illegible] problematis [illegible]. [illegible] [illegible] illos loquutos fuisse in [illegible] pro 3a. [illegible] de methaphysica [illegible] scientia [illegible] ex physica, et matematica, quo sensu non plures, [illegible] una [illegible] intelligi [illegible].

His sit [illegible]: methaphysica prout est scientia particularis a ceteris [illegible] agit de quidditatibus omnium rerum [illegible] conceptibus [illegible], et transcendentes, de [illegible] conceptus proprios, et particulares; [illegible] proprie [illegible] proprijs Dei [illegible]. [illegible] partes. [illegible] [illegible]: conceptus rerum transcendentes ad scientiam [illegible] pertinere debent; [illegible] 2. methaphysicæ cap. 1. [illegible] scientia aliis [illegible] [illegible]. [illegible] 1. omnis quidditas proprie scibilis ad aliquam scientiam pertinere debet; [illegible] quidditates transcendentes [illegible] proprie scibiles [illegible] aliquam scientiam pertinent. [illegible] patent, quia de illis demonstrari possunt [illegible], veritas, et bonitas, et ceteræ passiones entis. [illegible] nulla alia scientia [illegible] methaphysica agit de illis; [illegible] [illegible] [illegible] [illegible] alia scientia de illis non agit: [illegible] methaphysica.

[illegible] 2. [illegible] methaphysica [illegible] omnes scientias, ut illius [illegible]: [illegible] pertinet agere de rationibus [illegible] rationes universalissimas [illegible] considerare, ad alias scientias pertinet, quæ [illegible] rationes [illegible] considerant [illegible] scientia [illegible] methaphysica [illegible] [illegible] scientia vocatur [illegible] pertinet. [illegible] 3. ad methaphysicam pertinet considerare res abstrahentes a materia [illegible] [illegible] [illegible], et transcendentes [illegible] abstrahunt a materia [illegible], ut patet [illegible] ad methaphysicam pertinere.

[illegible] 2a. [illegible] [illegible] [illegible] aliquam rationem [illegible] omnes species subalternas [illegible] rationes [illegible] [illegible] particulares [illegible] methaphysica [illegible] pro [illegible] rationem [illegible] entis [illegible]. Sub ratione talis [illegible] omnes ejus species [illegible]; [illegible] quidditates rerum omnium, tam materialium, quam spiritualium [illegible] species entis [illegible].

Disp. Vta: de obiecto metaphysicae.

Considerant omnes circa hoc proprios conceptus. Et aliis modis scientia facultas, quae considerat aliquod totum, considerat omnes eius partes, proprietates, differentias, et species iuxta illud [illegible] posterius tenetur. 2º

facultas, quae habet pro obiecto aliquam rationem, non agit de illa prout supponit absolute, ut tenet S. D. q. 2. prol., et in 1. dist. 3. q. 3, et in 2. dist. 3. q. [illegible] considerat quae sub se sunt species, cujus rationes specificas. 3º 2da: facultas, quae habet pro obiecto aliquam rationem prout supponit absolute, considerat omnia illa, prout obiectum supponit; obiectum absolute supponens, quod solum supponit [illegible], de his pro ratione specifica et generica quarum species [illegible]. Ratio patet, quia in hoc distinguit suppositio absoluta a simplici et formali.

Probatur 3º eadem modo, partibus eadem facultate, dicta sumpta: quia logica habet pro obiecto rationem [illegible] speculatur omnes species [illegible] non solum in ratione generica, sed etiam in specifica definitionis. Secundo: quia physica habet pro obiecto adaequato ens naturale sub ratione naturalitatis, et substantia finita, [illegible] ita variis agit de omnibus speciebus corporis naturalis, et substantiae finitae in rationes particulares earum specierum, et similiter de quacumque alia facultate, [illegible] facultas, quae habet pro obiecto.

Adaequate probatur: metaphysica est prior quantitas, quia attingit omnes species entis in solum in ratione generica, sed etiam particulare. Hanc docet ad Marc. disp. 1. in phis. q. [illegible] quem sequuntur omnes Scot. 2º Logica iuxta Scotum [illegible] quia agit non solum de ratione generica sed etiam de omnibus rationibus specificis et [illegible] tentibus simplicibus et potentia qualitas similiter habet; quod ita dicitur [illegible] omnium tam spiritualium, quam materialium specierum subentes entibus: ergo de omnibus metaphysica agit hoc propriis conceptibus.

Haec probatur contra [illegible] Mastrius, Dupasquier, et Averrois Sancti, qui metaphysica prout est scientia particularis abstracta, et mathematica distincta habet pro obiecto adaequato ens ut [illegible] abstractum a materia, quae quidem abstractio, licet non sit obiectum formale metaphysicae, tamen conditio necessaria circumscribens, et coarctans ens ut sic potest formalis ratio obiecti in metaphysica: unde haec solum agit in particulari de illis speciebus entis, quae [illegible] et [illegible] ut [illegible] a materia praescindunt, quam lapis, equus, [illegible] a materia nullo ex his modis a materia praescindunt, idest, quod species materiales, et earum peculiares quidditates sub obiecto adaequato metaphysicae non contineant, nec ab illas [illegible].

[illegible] dicunt [illegible] verum, quia in omnibus inferioribus reperitur eadem abstractio a materia, secus autem in omnibus speciebus entis, quarum aliae spirituales, materiales aliae, et aliae praescindentes separantur. Hic est ratio Mastrii, qui vera aliqua [illegible] [illegible]. Vera est quod [illegible] obiectum adaequatum metaphysicae [illegible] et coarctatum a materia, quod doctrina [illegible] de his et mathematicae [illegible] ratione [illegible] inquantum [illegible] materiales a materia praescindunt [illegible] inquantum [illegible] metaphysica [illegible].

Quaest. 1: an agat de omnibus [illegible] in omni [illegible]?

Impugnatur 1. solutio, [illegible] mathematicales abstrahunt a materia physica, quantum sufficit, ut a metaphysica distinguantur: [illegible] falsa solutio. [illegible] illud [illegible] abstrahit a materia physica, [illegible] [illegible] mathematicales [illegible] physica [illegible] illa abstrahunt. [illegible] et [illegible] mathematica [illegible] physica [illegible] mathematicales [illegible] definitio. [illegible] necessaria, nec abstrahat a materia physica [illegible], et [illegible] [illegible] mathematica, [illegible].

Impugnatur [illegible] solutio [illegible] modernorum [illegible] materia [illegible] [illegible] [illegible] mathematica [illegible] metaphysica [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Dialect. [illegible] [illegible] [illegible] [illegible] manet [illegible].

[illegible] [illegible] mathematica, [illegible] metaphysica [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] mathematica [illegible] [illegible] [illegible] [illegible] mathematica [illegible] [illegible] [illegible] [illegible] mathematica [illegible] [illegible] [illegible] quidditates [illegible] mathematica [illegible].

Impugnatur [illegible] quidditates [illegible] mathematicae [illegible] definitione [illegible] [illegible] [illegible] quantitate [illegible] [illegible] abstractione [illegible] [illegible] quidditates [illegible] mathematicae [illegible] [illegible] [illegible] motum, et quantitas [illegible] [illegible] [illegible] [illegible] [illegible] [illegible].

Impugnatur [illegible] [illegible] ratione [illegible] [illegible] [illegible] possit abstrahere a materia, [illegible] abstrahere [illegible] [illegible] [illegible] [illegible] abstrahere a materia [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] quantitate [illegible] [illegible] [illegible] abstrahunt.

Disp. V.a: de essentia metaph.

Q.m ... mathematica ... mobilia ... abstrahentia a motu ... quantum ... possunt abstrahi a motu ... mathematica ... [illegible]

... mathematica ... abstrahentibus ... Metaphysica ... abstrahatur ... omnibus ... metaphysica abstrahit ... a materia ... mathematica abstrahit a materia ... omnia quanta ... materialia ... abstrahi ... [illegible]

Necessario ... res materiales possunt abstrahi a motu ... tamen ... ratione quantitatis, abstrahunt a motu abstractione sufficienti ... mathematica ... considerant tamen ... ratione ... abstrahunt a motu abstractione sufficienti ... res materiales quantae motui ... quanta ... motu ... quantitas ... substantiae ... possunt abstrahi a quantitate abstractione sufficienti ... mathematica ... res materiales ... possunt abstrahere a motu abstractione sufficienti ... mathematica ... [illegible]

... ratione speciali ... Metaphysica ... substantias spirituales ... Angelos ... materiales ... metaphysica ... Angeli ... in materia ... res materiales ... adaequatum ... fundamentum ... Metaphysica ... [illegible]

... ratione ... fundamentum ... [illegible] ... omnia ... rationes ... metaphysica ... substantiam ... Angelis ... materia ... Angelis ... [illegible] ... materiales ... metaphysica ... [illegible]

Quæst. 1: an agat de [illegible]

[illegible] Deus [illegible] propriis, [illegible] independenter [illegible] Aug. [illegible] voluntatem [illegible] capacitatem [illegible] Deus [illegible] possibilibus [illegible] habentib. [illegible]

~ Arguta ~ ~ Solvunt. ~

Arg. 1. Videtur [illegible] omnium [illegible] fundamentum [illegible]

Resp. ad argum. [illegible]

Arg. 2. [illegible]

Resp. ad argum. [illegible]

Disp. 4ta: de essentia m[etaph]ysicae

... in quantum m[etaphys]ice cons[iderantu]r et eo[rum] ... Itaque materiales ... formaliter ... [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

Quaest. 1: an agat de cognitione intellectuali?

[illegible]

[illegible] ... transcendentia ... [illegible] ... fundamentum ... [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

Disp. VIa: de speciali scientia

aut sca, precise sumpta, [illegible] sci [illegible] spia stidem [illegible] sunt mi scia a spiali specula-
tiva, scilicet [illegible] et [illegible]. L.

Semper, [illegible] [illegible] lingua, [illegible] scientiis, et eorum [illegible]
[illegible] ne [illegible] [illegible] et [illegible] [illegible] et [illegible] similiter [illegible] scia, [illegible]
[illegible] [illegible] et [illegible] mobilitate videlicet [illegible]
[illegible] [illegible] [illegible] et [illegible] mobilitatis: unde [illegible]
scia agat de [illegible] in particulari scia [illegible].

Arg. 1. Si quidditas [illegible] quae [illegible]
per [illegible] demonstrat [illegible] [illegible] et [illegible] debent [illegible]
[illegible] [illegible] mobilitate, [illegible] [illegible]
[illegible] mobilitas [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] quidditatis [illegible] [illegible] [illegible] [illegible] [illegible] scia
[illegible] quidditates [illegible] omnes [illegible].

Resp. [illegible] et [illegible]
[illegible] et [illegible] [illegible] quidditate scia, demonstrat
mobilitatis [illegible] in [illegible] [illegible]. Dist. [illegible]
[illegible] [illegible] [illegible] [illegible] quidditatis [illegible]
[illegible] [illegible] quidditas [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
scia, [illegible] demonstrat [illegible] quidditatem [illegible] mobili [illegible]
[illegible] [illegible] mobile.

Arg. 2. [illegible] [illegible] scia [illegible]
[illegible] [illegible] in [illegible] scia, ab illa tamen [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] scia [illegible] [illegible] [illegible] scia [illegible] [illegible]
scia [illegible] [illegible] [illegible] [illegible] [illegible] et
[illegible] [illegible] scia [illegible] similiter.

Resp. [illegible]
[illegible] [illegible] [illegible] [illegible] scia, ab illa tamen [illegible]
[illegible] [illegible] precise [illegible] [illegible] [illegible] et
in [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] scia, [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] scilicet [illegible] ~~[illegible]~~ [illegible] scia [illegible]
[illegible] [illegible] [illegible].

Itaque [illegible] [illegible] [illegible] in particulari
[illegible] [illegible] [illegible] [illegible] scia, [illegible] [illegible]
[illegible] [illegible] et tamen [illegible] [illegible] [illegible] [illegible]
[illegible] et [illegible] [illegible] scia [illegible] [illegible] [illegible]
scia [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] et [illegible] [illegible] [illegible] scia, [illegible] [illegible]

Quaest. 1a. an agat de omni ente in communi metaphysica?

[illegible] metaphysica agit.

[illegible]

[illegible]

[illegible]

[illegible] metaphysica agit de ille.

[illegible] attingat.

Quaestio 2a. quodnam sit obiectum adequatum metaphysicae.

[illegible]

Disp. Vta: de sphaera Metaphysicae.

quae ex diversis solescunt fundamentis, [illegible] [illegible] [illegible] [illegible] [illegible] substantia realis esse, et sic tam Deum et creaturas, substantia et accidentia, sive spiritualia [illegible], sive materialia, ut albedo.

[illegible] [illegible] [illegible] inveniunt sibi, quos ad [illegible] [illegible] inveniunt [illegible] sens apud [illegible] Mairg dist. 1. q. 2. [illegible] fundamenta in [illegible] [illegible] in barbaris [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] obiectum adaequatum [illegible] entis [illegible] [illegible], et rationis, entis potius [illegible] [illegible] per se, et per accidens. [illegible] aliquorum antiquorum, quorum [illegible] [illegible] dist. 1. metaph. q. 2. [illegible] [illegible], et alii.

[illegible] in hac [illegible] [illegible] [illegible] [illegible] [illegible] obiectum adaequatum [illegible] ens reale, et rationis [illegible]. [illegible] quidditate [illegible] [illegible] 2º. [illegible] aliquid [illegible] entis [illegible] obiecto adaequato Metaphysicae [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]; [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] extra sphaeram [illegible] adaequatam [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] ad Deum [illegible] omnia, [illegible] [illegible] [illegible] sine Deo. [illegible] [illegible] [illegible] [illegible] [illegible] omnia in [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] ad Deum [illegible], et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] q. 3. [illegible] [illegible] [illegible] [illegible], [illegible] ait: ad [illegible] dico, quod [illegible] sit de Deo, tanquam de [illegible].

[illegible] [illegible] [illegible] [illegible] [illegible] omnes [illegible] [illegible] [illegible]. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Theologia; [illegible] [illegible] quae agit de Deo, quis [illegible] [illegible] [illegible]. [illegible] [illegible] [illegible] fundamentum [illegible] pro obiecto Metaphysicae ponunt [illegible] [illegible] [illegible] [illegible] [illegible] in fundamento [illegible]. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] pro obiecto Metaphysicae [illegible]. [illegible] [illegible] [illegible] [illegible] agit de accidente, cum sit vere ens: [illegible] [illegible] [illegible] adaequatum Metaphysicae.

[illegible] pro obiecto Metaphysicae ponunt [illegible] [illegible] [illegible] Deo, [illegible] [illegible] [illegible] [illegible] ens. [illegible].

[illegible]

Quaest. 2: Logica sit objectum adequatum [illegible]?

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

Disp. 1ª: de esphera metaphisicae.

ad ... q. ... adequatum. P. 1ª pars ... ens ... obiectum ... adequatum ... parciale. P. ... ne metaphisica ... speculativa ... obiectum adequatum ... b. metaphisicae ... P. 2ª pars ... ens ... obiectum adequatum metaphisicae esse ... sub ... adequat ... metaphisicae ... omni.

P. 3ª ... ad ... in quo ... abstractionis metaphisicae ... ab ... absolute ... eius abstractionem. ... absolute ... materia ... metaphisicae ... obiectum ... materia ... metaphisica ... abstractionem ... metaphisica.

P. 4ª ... ratione: ens ... debet ... obiectum adequatum ... D. ... in metaphisica ... absolute ... abstractionem ... obiectum ... entitates ... absolute abstractis ... absolute ... metaphisica ... in metaphisica. P. 2ª pars ... ens absolute ... apprehendit ... omnia entia ... includentia ... in fisica ... includunt ... et ... in metaphisica, ... abstrahunt ... absolute ... omnes illas ... apprehendat ... metaphisica ... debet ... abstractionem. ... obiectum metaphisicae ... tamen ... totales ... metaphisica ... abstractionem ... metaphisica, ... fisica ...

P. ultimo ... ratione ens ... absolute ... obiectum ... obiectum adequatum metaphisicae. ... obiectum metaphisicae ... obiectum intus ... ens absolute ... obiectum ... abstractionem metaphisicae ... abstractum.

Quaest. 2: Quodnam sit obiectum adequatum metaphysicae?

Argumenta Solvuntur.

Arg.ᵐ 1.ᵐ ens rationis ut tale non est adequatum metaphysicae; ergo non est obiectum illius. Probatur antecedens: metaphysica [illegible] adequate [illegible] considerandum per se ens rationis, sed ens reale non [illegible] sub se ens rationis; ergo non est adequatum metaphysicae. Probatur minor: ens rationis [illegible] et proprie scibile, sed non ab alia scientia quam a metaphysica, quae ad illud extenditur. Probatur [illegible] ens rationis ad aliam scientiam pertinet [illegible] metaphysica, pertinet maxime ad logicam, quae ad [illegible] quam metaphysica. Probatur [illegible] logica tantum agit de 2.ⁱˢ intentionibus, quae sunt de ente rationis in [illegible].

Arg.ᵐ 2.ᵐ eadem [illegible] scibilitas entis rationis pertinet ad eandem scientiam, ad quam pertinet scibilitas entis realis, [illegible] ad metaphysicam spectat; ergo et illa. Probatur minor: ens rationis [illegible] enti reali, [illegible] pertinet ad eandem scientiam. Patet ex [illegible] iuxta illud: *contrariorum eadem est disciplina*. Item [illegible] ad logicam pertinet agere de syllogismo demonstrativo, pertinet etiam agere de [illegible]; [illegible] ad metaphysicam pertinet agere de [illegible] trascendentali, etiam de privatione [illegible] opposita; et denique [illegible] theologia agit per se de virtute, agit etiam de vitio, et peccato; ergo similiter metaphysica debet agere de [illegible] entis realis, et consequenter de ente rationis.

Resp. adequatum [illegible] prout in [illegible] usque ad ultimum arg. [illegible]. Licet enim ens rationis sit scibile, est tamen scibilitas [illegible] aliquid per se spectat ad logicam [illegible] metaphysicam [illegible], quam aliquot, ut [illegible] metaphysica, [illegible] adequate, quae est scientia realis speculativa, ut asserit [illegible] metaphysicae, sequitur quod eius obiectum debet esse [illegible]. Licet logica credat [illegible] de 2.ⁱˢ intentionibus [illegible] perficere ens rationis, ut posset scientia realis. [illegible] prima [illegible] [illegible] eadem disciplina [illegible], quae per se de uno, [illegible] de alio, [illegible]. Metaphysica enim potest [illegible] considerare entis rationis, ut quidam entis realis [illegible], ut ait [illegible] metaphysicae adeandem scientiam pertinet considerare [illegible] quae tale, et dividit tale, sicut [illegible] agit de vacuo, prout [illegible] loco, [illegible], prout [illegible], et tamen ex hoc non sequitur quod [illegible] agat de vacuo, [illegible] quod debeat poni pro obiecto adequato [illegible].

Ad 2.ᵃᵐ [illegible] illa [illegible]; nam licet logica agat per se de syllogismo demonstrativo et [illegible] principaliter quod agit de uno [illegible], non ex hoc tamen sequitur quod debeat agere de alio [illegible]: unde agit de utroque per se tanquam de partibus subiectivis [illegible] adequati, quia [illegible] logica sit tradere instrumenta ad [illegible] generum [illegible], et ad hoc sit necessarium agere per se de omnibus speciebus instrumenti, inde [illegible] quod agit per se de utroque.

Similiter [illegible] de privatione, de qua agit metaphysica per se, [illegible] opponitur [illegible] trascendentali, [illegible] naturali, [illegible] necessaria; et [illegible] ad scientiam pertinet agere per se de [illegible], inde [illegible] quod ad [illegible] per se. [illegible] cum finis theologiae sit tradere notitiam quo modo possit Deus [illegible], et acquirat, et ad hoc [illegible] necessaria sit notitia [illegible] virtutis et [illegible], ideo per se agit de utroque. [illegible] cum [illegible] [illegible] Scotisti, quod logica agit per se de syllogismo vero, et per accidens de [illegible], et similiter alii [illegible] [illegible].

Arg.ᵐ 2.ᵐ [illegible] ad [illegible] [illegible] entis realis, et rationis est obiectum [illegible] [illegible] [illegible] metaphysica non est scientia realis speculativa, quod est [illegible].

Disp. 6ª: de sphæra mysticæ

obj. ejus adequatum est ens rº; deus rº. est perfectius obj.to adequato cujuslibet sciª: ergo. Prº mi. qd aliqd obj. est superius et universalius, est perfectius; deus rº. est superius et universalius obj.to adequato cujuscumque sciª: ergo.

Resp.º ad 2ª quoad obj.m adequatum, qd scia non solum denominat ab obj.to adequato, sed etiam ab obj.to partiali seu primario denominationem, et maxime ab eo quod est nobilius, ut in Deum in mystica. Patet in ea, quæ denominatur scia discursiva ab argumentatione, quæ tamen adequate est syllogismus. Applicatur distinctio ad conclusionem resp. 2ª concedo ans, et ad probationem ejus quia omnia partes omnia, quæ in mystica tractant reducuntur ad Deum ut ad sibi... et ans. est: reducuntur ad Deum tanquam ad ultimum finem, secundum tanquam ad obj., ergo.

Imaginem mysticam considerato ut Deum reducuntur tanquam ad ultimum finem ... sufficit ad rationem obj.; alias Deus esset obj.m omnium scientiarum, quoniam ... ad Deum reducant ... quomodo omnia reducuntur ad eum.

Ad 2ª probationem quoad qd cæt. ... obj.to autem sequitur ... perfectius ... perfectione, quæ ... tamen ... in ratione ... magis universales: unde ... perfectius ... magis perfectum ... transcendit ... sciª ...

Potius eam ... perfectius in ratione ... ejusmodi ... perfectione, eo qd ... perfectione ... species, ... virtualiter ... quod ... perfectius ... obj.to ... perfectionem alterius sciª ... ergo ... perfectior ... obj.to ... perfectionem ... ergo est perfectior.

Arg. 8º: ... ejus obj. est ens ... demonstrat ... quod debet ... demonstrat ... fundamentum ... probationes ... ergo ... probationes ... transeat ... ergo.

Itaque existit, qd in mystica demonstrat ... de hoc ... sequitur qd ... obj.m ... in mystica ... evidentia ... vera scia, et ... evidens ... qd ... vera ... Hiczae ... ergo ... ergo ... evidentiam ...

Arg. 9º: obj. adequatum ... debet ... ens rº ... deus rº ... obj.m ... est ... adequatum ... ergo ... superius ... ergo ... constat ...

Art. Unus declarans nomina, et existentiam metaphysicae.

in physica [illegible] quantitas: [illegible]. Di[illegible] deus [illegible] ut [illegible] physica [illegible] sono [illegible], secundum [illegible] entitative, [illegible] probatur, [illegible] quoniam nullus superius [illegible] [illegible] [illegible] entitative, [illegible] quo: [illegible] or[illegible], in quo [illegible] actu, secundum in quo actu non existit [illegible] [illegible] [illegible]

Itaque [illegible] possit [illegible] entitative. [illegible] non [illegible] in [illegible] unus, et inde [illegible] in omnibus entitative [illegible] accepta [illegible] [illegible] quasi [illegible] [illegible] [illegible] existit [illegible] tamen ab [illegible], in quo actu non existit, [illegible] existere [illegible] a logica [illegible]. Hoc patet in [illegible] superius ad [illegible] [illegible] [illegible] [illegible] [illegible], nec [illegible], quia [illegible] [illegible] tamen [illegible] similiter.

Arg. 1º: [illegible] adequatum [illegible] excedat [illegible] metaphysica [illegible]. [illegible] omne superius excedit [illegible] inferius, [illegible] superius [illegible] [illegible] in quantum [illegible], secundum [illegible] inferius, [illegible] deus [illegible] superius [illegible], ut particularis ratione entis, secundum [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] metaphysica [illegible] [illegible] adequatum [illegible] [illegible] [illegible] [illegible] metaphysica [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] adequatum.

Arg. 2º: [illegible] adequatum [illegible] metaphysica [illegible] [illegible] [illegible] [illegible] [illegible] accidentia [illegible] [illegible] [illegible] [illegible] metaphysica [illegible] accidentis [illegible] [illegible]. Resp. [illegible] [illegible] [illegible] [illegible] [illegible] accidentibus [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Deum.

Arg. ultimo: [illegible] absolute [illegible] metaphysica [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] absolute [illegible]. Patet [illegible] [illegible] [illegible] [illegible] [illegible]. Resp. ad argumentum notando [illegible], [illegible] vocat [illegible] [illegible] [illegible] vocat [illegible] in quantum [illegible] [illegible] ratio [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] metaphysica [illegible] [illegible] tamen [illegible] [illegible] metaphysica [illegible] [illegible] [illegible] [illegible] Deus [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible].

Articulus unicus declarans nomina, et existentiam metaphysicae.

Disp. 2: de natura entis in com.

Mtica ex suo nomine, seu etimologia vocatur scientia transnaturalis, seu post naturalis, ex nomine graeco *meta*, quod apud latinos trans signifficat, versatur enim circa res summe abstractas, et ab omni materia per se separabiles. Vocatur etiam Theologia naturalis, quia agit de Deo ipsum attingendo, quantum attingibilis est lumine naturali. Appellatur etiam vocatur prima philosophia, ut denotet ejus excellentia super omnes alias scientias. Huic enormia sunt [illegible], ejus [illegible] supponit, quod eum non existit laudari non potest. Existimant metaphysicae supra accidamus ad ejus quid dignitate, seu qualitatem exprimendam.

Dubitabis 1°: an metaphysica sit scientia, et qualis? Resp. esse scientiam, eamque practicam speculativam. Prima pars: scientia enim est cognitio certa, et evidens per demonstrationem acquisita; dictat metaphysica: ergo. Secunda pars: [illegible] quod dicitur metaphysicae hic propria, quae [illegible] demonstrent. 2ª pars patet ex Aristotele 6. metaphysicae, ubi scientiam speculativam dividit in metaphysicam, physicam, et mathematicam. Item ex Divo Thoma metaphysicae q. 1. dicente: ens, quod est objectum metaphysicae, est mere speculabile. Ratione: metaphysica sistit in contemplatione entis [illegible], et non dirigit praxim, ut est logica dicitur: est speculativa. Patet ex eodem loco citato, ubi loquens de metaphysica ait: *haec scientia non est activa, id est, practica.*

Dubitabis 2°: an metaphysica sit sapientia? Ratio dubitandi est, quia Aristoteles distinxit 6. ethicorum, cap. 3. habitum, in scientia, et sapientia, et cum metaphysica, ut dicitur, scientia sit, videtur non esse sapientia. Respondetur non obstante: affirmative, responsio [illegible] requisita a Divo [illegible] ad rationem sapientiae, quod habitus sapientiae sit nobilior aliis, quod ejus objectum sit valde certum, et denique quod multas subordinet, ut famulas, ministras metaphysica omnia habet, ut patet: ergo est sapientia.

Ad rationem dubitandi respondetur, quod Aristoteles ibi distinguit scientiam, et sapientiam duos habitus specie distinctos, quia scientia intelligit rationem generica, conditionis habitus per demonstrationem, quae convenit etiam sapientiae: unde est quidam habitus particularis [illegible] tam subjective, et talis habitus dicitur sapientia, quae deducit proprias [illegible] ex propriis absolute [illegible], habitus vero particularis [illegible], ut distinctus a sapientia procedit ex propriis absolute [illegible] [illegible] particularia: unde [illegible] habitus [illegible] quae sapientiae conveniunt in ratione [illegible] [illegible], quod licet sapientia sit scientia, non vero e contra: unde metaphysica simul est scientia, et sapientia.

Dubitabis 3°: an metaphysica sit scientia subalternans aliarum?

Ante resolutionem nota, tres conditiones ad subalternationem requiri. Prima, quod objectum scientiae subalternatae contineatur sub objecto subalternantis. 2ª, quod objectum subalternatae addat differentiam accidentalem supra subalternantis objectum: [illegible] [illegible] sanabilitatem. 3ª, quod subalternata [illegible] accipiat [illegible] subalternante ad demonstrandas conclusiones [illegible]. Ex quibus conditionibus [illegible] scientiam subalternatam a subalternante dependere. [illegible] super responsio [illegible] Divus Thomas metaphysicae q. 2. [illegible] ait [illegible] sua propria [illegible] nota, et a metaphysica independentia [illegible] subalternant. [illegible] [illegible] geometria hoc propria [illegible] notum: omne totum est majus sua parte, in mathematica hoc: si ab aequalibus aequalia demas, quae remanent sunt aequalia, et sic de caeteris.

Quæstio: an detur conceptus entis univocus enti reali et rationis?

Disputatio 2a de natura entis in communi.

Quæstio: an detur conceptus entis univocus enti reali et rationis.

Cum ens dividatur in ens reale et rationis in magna [illegible], an dividatur [illegible] nomen univocum, aut æquivocum, an vero sit [illegible] rationis [illegible] univoca. Hinc inquirere, an detur ens communissime sumptum, [illegible] notandum est maxime. [illegible] problematice [illegible] parte [illegible] [illegible] exequi [illegible] quilibet parte, [illegible] [illegible] possit.

[illegible] ens [illegible] accipitur participialiter [illegible] [illegible] [illegible] ens [illegible] participialiter [illegible] in actu [illegible] [illegible] [illegible] rationis [illegible] extra [illegible]. Accipitur [illegible] ens nominaliter [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]. In sua univocante [illegible] æquivocante [illegible] [illegible].

[illegible] conceptus [illegible] unus [illegible] [illegible] conceptus [illegible] [illegible] [illegible] unico actu [illegible] [illegible] conceptus [illegible] [illegible] conceptus entis, [illegible] conceptus [illegible].

[illegible] conceptus [illegible] adæquatus, inadæquatus [illegible] [illegible] [illegible] [illegible] conceptus entis [illegible] [illegible] adæquatus [illegible], inadæquatus [illegible].

[illegible] univocationem [illegible] univocum, æquivocum, et analogum [illegible] univocatio [illegible] [illegible] [illegible] æquivocatio [illegible] [illegible] analogia [illegible] [illegible] conceptus [illegible] entis reali [illegible] rationis [illegible].

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible].

Disp. 2: de natura entis in com.

Agit praecipue de praefata q.e ... [illegible] ... tamen ob diversa munera, quae habet [illegible] fundamentum ... utriusque [illegible] ... Quia inde est, quae sunt ... [illegible] ... fundamento ... [illegible] ... ab aliis ... [illegible] ... in qua ... [illegible] ... praedicatis ... [illegible] ...

[illegible] univocat ... [illegible] ... significat ab omnibus ... [illegible] ... Univocatio ... [illegible] ... dat, quod na... [illegible] ... in pluribus ... [illegible] ... univocatio ... dat, quod ... [illegible] ... conceptus inadaequatus ... [illegible] ... Univocatio ... [illegible] ... quae habent eandem ... [illegible] ... sive praedicatum ... [illegible] ... et se ... [illegible] ... v.g. ... homini et equo.

Univocatio denique ... [illegible] ... individuis eiusdem speciei infimae, quae habent eandem rationem ... [illegible] ... univocatio ... [illegible] ... univocatio, attentione ... [illegible] ... analogia ... [illegible] ... univocat ... [illegible] ... denominat ... [illegible]

[illegible] ... vero ... [illegible] ... Deus ... [illegible] ... univocatione ... [illegible] ... significat univocatione tota ... [illegible] ... aequivoce ... [illegible] ... habent solum ... [illegible] ...

[illegible] ... univocationis gradus, qui ... [illegible] ... admittuntur ... [illegible] ... univocatione ... [illegible] ... gradus ... [illegible] ... in homine ... [illegible] ... in equo ... [illegible] ... latent aequivocationes ... [illegible] ...

[illegible] ... univocationis ... [illegible] ... et solum ... [illegible] ... omnem ... [illegible] ...

[illegible] ... univocus ... [illegible] ... univoce ... [illegible] ... univocum ... [illegible] ...

Bargius, Bonetus, Quiroga, et alii ... [illegible] ... dat conceptum ... [illegible] ... enti univocum enti ... [illegible] ... in Deo univocationis gradu ... [illegible] ...

[illegible] ... in conceptu ... [illegible] ...

[illegible] ... Deus, et creatura ... [illegible] ... univocatione ... [illegible] ... entis ... [illegible] ... Deus, et creaturas ... [illegible] ... Deus

Quæst. v. an det[ur] concept[us] entis univocus enti r[ea]li et rationis?

[illegible] ... [illegible] alicui concentur de [illegible] quo, q[uo]d sit ens, et dubitare, an sit r[ea]le [vel] rationis, q[uo]d [...]
[illegible] [illegible] [illegible] fundamentu[m]. [illegible] Scot[us] et [illegible] [illegible]
[illegible], q[uo]d [illegible] ens, et dubitant, an r[ea]le [vel] rationis, q[uo]d [...]

[illegible] ideo [illegible] a Deo, et creatura possit abstrahi conceptus unus univocus enti r[ea]li, q[ui]a [illegible] conveniunt in nomine, [illegible] significata p[er] nomen [illegible] r[ea]li et rationi [illegible] nomine entis [illegible] in ratione [illegible]: [illegible] univocant. [illegible] significata p[er] nomen ens [illegible], [illegible] r[ea]le, [illegible] rationis [illegible] conveniunt in ratione entis. [illegible] [illegible] ens r[ea]le existat [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible].

[illegible] rationes [illegible] intrinsece [illegible] in qua [illegible] proprietate, [illegible] entis conveniunt, [illegible] conveniunt in ratione entis: [illegible] r[ea]le, et rationis intrinsece, [illegible] in aliqua proprietate, [illegible] conveniunt: [illegible] in ratione entis. [illegible] [illegible] conveniente [illegible] in [illegible] [illegible] intrinsece [illegible] in ratione [illegible] conveniunt. [illegible] [illegible] [illegible] ens r[ea]le, et rationis conveniunt [illegible] in [illegible] [illegible] [illegible] proprietate. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] conveniunt. [illegible] ens r[ea]li et rationis [illegible] [illegible] ens r[ea]le, et rationis [illegible] [illegible] [illegible] [illegible] ens rationis [illegible] [illegible] definitione [illegible] ens rationis [illegible] [illegible] [illegible] definitionis [illegible].

[illegible] ens r[ea]le et rationis [illegible] [illegible] [illegible] [illegible] [illegible] entis [illegible] in aliqua parte. [illegible] [illegible] ens rationis [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] entis r[ea]lis [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] ens rationis [illegible] [illegible] [illegible] [illegible] [illegible] ens rationis [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] ens rationis [illegible] [illegible] [illegible] [illegible] [illegible] [illegible].

[illegible] ens r[ea]le, [illegible] rationis conveniunt in [illegible] conveniunt in aliqua parte. [illegible] [illegible] [illegible] [illegible] [illegible] ens rationis [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] entis r[ea]lis, et rationis conveniunt in [illegible] parte. [illegible] [illegible] ens r[ea]le [illegible] rationis, et [illegible] [illegible] [illegible] ab ente r[ea]li, et [illegible] [illegible] [illegible] [illegible].

[illegible] [illegible] [illegible] [illegible] ens rationis [illegible] [illegible] ens r[ea]le volunt dicere, q[uo]d [illegible] ens rationis [illegible] [illegible] [illegible] [illegible] r[ea]le. [illegible] [illegible] [illegible] [illegible] ens rationis [illegible] ens r[ea]le. Debent [illegible] dicere [illegible] ens rationis, q[uo]d [illegible] distinctu[m] ab ente r[ea]li [illegible] [illegible] nomine ens, de [illegible] ratione [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] nomine [illegible] [illegible] nomen ens, de [illegible] ratione [illegible] [illegible] [illegible].

[illegible] [illegible] [illegible] [illegible] [illegible] ab ente r[ea]li [illegible] nomine [illegible] [illegible] ens rationis [illegible] [illegible]. Declara[tur] ulterius, et simul [illegible] [illegible] [illegible] [illegible] [illegible] ens rationis, q[uo]d [illegible] [illegible] [illegible] ab omni ente r[ea]li [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] ens rationis [illegible] nomine [illegible] [illegible], [illegible] [illegible] [illegible] r[ea]lem.

Disp. 2: de natura entis rationis.

Resp.^t Naturalis entis rationis [illegible] intelligibile (idque [illegible]) desumitur ex [illegible], et virtualiter. [illegible] demonstrari convenient per se enti rationis [illegible] definitio per se, et per se aliquid demonstrari [illegible]. Ad 2: [illegible] [illegible] quia [illegible] [illegible] rationis [illegible] per se entitatem rationis [illegible] non cognoscere per se entitatem rationis non attingere per se, quod [illegible] per se attingit; et hoc non est dicendum, a [illegible] per se entitatem rationis.

rationis [illegible] propria [illegible]. Ad 3. [illegible] [illegible] [illegible] et hoc non tollit propriam [illegible] de ente rationis. [illegible] [illegible].

Resp.^t [illegible] intelligibilitate [illegible] ente reali et ente rationis [illegible] intelligibilis [illegible]. Dico: Ens reale et rationis conveniunt in intelligibilitate [illegible] in ratione [illegible]. [illegible] ens reale et rationis conveniunt in intelligibilitate [illegible] conveniunt [illegible] [illegible].

[illegible] hac voce ens aliquid significatur [illegible] ens reale, nec rationis [illegible] [illegible] hoc nomen [illegible] ens aliquid significatur quod in [illegible] hoc nomen ens aliquid [illegible]. [illegible] ens [illegible] ens [illegible].

R. [illegible] in 2.º gradu [illegible] participanti de nomen eandem rationem, [illegible] diversa [illegible] univocatur [illegible] in 2.º gradu; [illegible] ens reale et rationis [illegible] [illegible] et rationis [illegible] rationis, [illegible] existit in ente reali [illegible] rationis [illegible].

Argumenta Solvuntur.

Arg.^t 1.º [illegible] ens reale et rationis [illegible] univocum [illegible] univocum: relatio rationis [illegible] ratione [illegible] ratione [illegible].

Resp.^t ad [illegible] ratione absoluta relationi reali et rationis [illegible] univocum [illegible] [illegible] et hoc quidem [illegible] ens [illegible] univocum enti reali et rationis, [illegible] univocationis, [illegible] [illegible].

Arg.^t 2.º eadem D. [illegible] 3. q. 3. [illegible] 8. q. 3. [illegible] ubi loquens de ente reali [illegible] simplex, [illegible]. [illegible] univocum enti reali et rationi [illegible] univocum. [illegible] simplex, et hoc [illegible] [illegible] tanquam ex praedicato [illegible] enti tanquam ex praedicatorum; [illegible] tanquam ex praedicato [illegible] simplex [illegible].

Quæst. 1. an det. concept. entis univocus enti r. et rationis?

Resp. ad auctoritate[m] eff[ormata]. ad argum[entum] ... D. Suar. ... problematicus circa univocatione[m], et equivocatione[m] entis ut sic ... problematicus ... in solvendo, an ens sit simplic. ... favet q. D. ... ipse in ... loco in ... equivocum de divisione in ens r. et rationis ... enti r. [illegible], et in ... dicat ... et ... divisio entis in r. et rationis, qua in ... et in ... q. ens r. ... membrum alterius divisionis ... [illegible] ... in ... membro, ut ... et ... utrumq. q. e. ens r. Et paulo infra de ... divisione ... licet ... illa sint ... rationis, quantum ... propria ... tamen ... propria ... a ... cum.

... D. S. ... ens r. ... unde ... ad ... ens ... et equivocus entis r. et rationis ... problematice fuerit ... magis, quam auctoritatibus ...

Ad ... D. ... concept. entis praecindentis ... rationis ... positivus ... ens r. ... rationis: ... Resp. ... conceptus ... nec ... nec ... et ... nec ... positive nec ... negative ... ens r. ... nec ... dabitur ... praecindens, et similiter ... r. et rationis.

Dum ... r. ... non ... rationis ... non negativi ... ens r. ... ens r. ... conceptum ... Resp. ... neque ... praecin- dere ... ens r. ...

Dicitur ... conceptus entis ... conceptum ... ens r. ... et ... ens rationis ... negationis ... positive ... praecindere. ... rationis ... praecin ... ens r. ... conceptus ... ens r. ... positive ... et ... positive ... et ... positive ... quas partes ... ingenia.

... ens univocum ... tanquam ... conceptus ... ratione ... conceptus praecindens ... rationis ... et ... fundata ... D. ... explicatio- nem.

... conceptus ... ratione ... omni ... r. ... omni ... qualitas ... qualitas ... conceptus ...

Disp. 2: de natura entis in com.

[illegible] ... ad bonne pictum ... hominis ... [illegible]

[illegible] ... in nomine hominis ... [illegible]

[illegible] ... Deus ... [illegible]

[illegible]

[illegible]

[illegible] ... cat existere ... [illegible]

Quaest. 1: an detur concep. entis univocus enti r[ea]l. et rationis?

[illegible] ... ex terminis, aequè existit fite, [illegible] ... de ente praecindente.

Arg. 1. [illegible] ... includatur ... praedicatum ... entis rationis ... [illegible]

[illegible] ... de ente r[ea]l. et rationis ... [illegible]

[illegible] ... [illegible]

[illegible] ... [illegible]

[illegible] ... [illegible]

Resp. ... [illegible]

[illegible] ... [illegible]

[illegible] ... [illegible]

[illegible] ... [illegible]

[illegible] ... [illegible] ... de Deo, et creatura ... [illegible]

[illegible] ... in Deo et ... creatura a Deo ... [illegible]

[illegible] ... [illegible]

[illegible] ... [illegible]

[illegible] ... [illegible]

Dubitabis: an detur conceptus univocus enti positivo et negativo? ... [illegible]

[illegible] ... [illegible]

[illegible] ... Deus ... [illegible]

Objicies: [illegible] ... positivi et negativi ... univoce ... [illegible]

[illegible] ... [illegible]

[illegible] ... intelligendi.

Disputatio 3.ª de ente rationis ut sic.

Articulus unicus entis rationis divisiones ponuntur.

Relicta divisione entis transcendentalissime sumpti [illegible], sermonem instituimus de divisione entis realis, quatenus opponitur rationis, et entis rationis, quo pacto est ens adequatum [illegible]. In qua, quidem 1.º dividitur in infinitum, et finitum, intelligendo per finitum creaturam, et omnia, quae cum illa identificantur; et per infinitum Deum, et omnia, quae cum ipso sunt realiter identificantur; et hoc modo divisio adequat totam entis latitudinem, prout opponitur rationis, cum se extendat ad ea, quae sunt vere, ut Deus, et creatura, et adeo praedicamenta, quae ad illa, quae tantum identice sunt [illegible] cum Deo, et creatura; quae propter [illegible] et [illegible] adeo, quae [illegible] divisio [illegible] univoca [illegible] [illegible] aequivocatio; sive [illegible] ad ea, quae [illegible] identitate entis divisionem univoce, diviunt [illegible].

2.º dividitur ens in dependens et independens. Per independens intelligitur illud, quod ab alio non dependet, nec in genere causae efficientis, nec in genere cujusque alterius causae, et hoc modo solus Deus est independens, et omnia, quae in Deo sunt. Per dependens intelligitur illud, quod ab alio dependet in aliquo genere causae, et sic omnis creatura dependens, qua propter Apostolus [illegible] 2. [illegible] 22. [illegible], omnia here [illegible] esse intelliguntur praeter [illegible], nempe Deum, et de hac divisione dicendum, quidquid diximus de 1.ª

Cavendum est ab aliquibus, qui [illegible] divisionem istam eandem esse cum praecedenti, quod tantum verum est si intelligatur omne independens esse infinitum, et omne dependens, non si intelligant independens et infinitum, quod tale est [illegible], cum independentia aequati infinitatis, et haec eadem cum divisione entis in ens a se, et ab alio; et [illegible] divisio entis in necessarium, et contingens, non omne independens est a se, et necessarium, et [illegible] dependens ab alio, et contingens ab alio extrinseco [illegible] causalitate.

3.º dividitur ens in simplex, et compositum, et quia plures sunt gradus simplicitatis, et compositionis, ideo in diversa acceptione ens dividitur in compositum, et simplex. 1.º ens dicitur simplex, quod non est compositum ex partibus, nec ex rationibus, aut hoc modo [illegible], et sic solus Deus est simplex. 2.º dicitur simplex, quod est [illegible] in physicam compositionem, ut [illegible] [illegible] sunt simplicia: unde hoc modo Deus non est simplex. 3.º dicitur simplex, quod non est compositum ex materia, et forma, et ita sunt simplicia omnia accidentia, materia, forma, Angeli, et Deus. 4.º dicitur simplex, quod non est mixtum, et in hoc sensu Caeli, et 4.or Elementa dicuntur corpora simplicia, et juxta hunc modum divisio adequat totam latitudinem, per oppositum autem dicuntur composita omnia corpora mixta. 5.º dividitur in actu, in entis in actu, et ens in potentia: per ens in actu intelligitur illud, quod habet aliquam existentiam, et dicitur ens in actu existentiae. Ens in potentia dicitur illud, quod non existit, sed non est repugnans, quod possit esse [illegible], seu productivum, et in tali statu dicitur ens in potentia. Hanc tradit D. Thomas [illegible] 36 q. 7.

6.º dividitur in absolutum, et relativum. Absolutum est, quod non est quidditative ad aliud, dicitur, ut Deus, et 3.ª [illegible] genera. Relativum, quod est quidditative ad aliud, ut 3.ª genera relativorum. 7.º dividitur ens in substantiam, et accidens. Per substantiam intelligitur id, quod per se, seu [illegible] [illegible], tanquam [illegible], et accidens [illegible], quod [illegible], et haec divisio [illegible] univoca [illegible]. 8.º dividitur ens [illegible], et [illegible]: [illegible] illud, quod [illegible] unica [illegible], et [illegible] simplex, [illegible]. Ens [illegible] illud, quod [illegible] [illegible], et [illegible] [illegible] aequivoci [illegible].

Denique [illegible] praedictas divisiones, quas [illegible] Schola admittit [illegible], et praecipua [illegible] [illegible] tradit [illegible] [illegible]. [illegible] divisio entis in quantum, et non quantum. [illegible] per quantitatem intelligitur quantitas virtutis, seu perfectionis, quae reperitur in rebus [illegible] sive spiritualibus, de qua loquitur Augustinus 6. de Trinitate, cap. [illegible] his, quae mole magna sunt, id est majus, quod [illegible]. Ens quantum dicitur illud, quod [illegible] perfectione aliqua, et hujusmodi sunt omnia [illegible] entis, in quibus [illegible] [illegible].

Q. 1: an ens rat. dicat conceptum formalem et objectivum ratione suorum inferiorum.

In assignanda tamen unitate in qua [illegible] difficultas, ubi [illegible] inveniantur, [illegible] tamen Scotistae [illegible] relationes [illegible], qui [illegible] praecisionem, quapropter [illegible] distinguere [illegible] [illegible] inferiores [illegible] nec pares, [illegible]: unde [illegible] praedicati univoci, non tamen univoce [illegible].

Quaestio I.a An ens rationis dicatur unum conceptum tam formalem quam objectivum ratione suorum inferiorum.

Praecedentis quaestionis notabilibus attentis, quantum ad praesentem attinet notandum, quod praecisio duplex: formalis una, objectiva alia. Praecisio formalis est [illegible] intus, qui [illegible] attingendo objectum [illegible] repraesentat esse [illegible] qua ratione [illegible] [illegible], licet [illegible] [illegible]; v. g. quando quis a longe videt hominem [illegible] repraesentatur [illegible], [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] stat solum ex parte [illegible], [illegible] ex parte [illegible].

Praecisio objectiva stat, quando ex parte objecti [illegible] [illegible] [illegible] distincta a formali ejusdem objecti [illegible] [illegible] distincta [illegible] [illegible], ut volunt Scotistae, [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible], qua [illegible] potest [illegible] [illegible] [illegible] ex parte objecti [illegible] [illegible] [illegible] objectiva a formali [illegible] objectiva veritate, [illegible] [illegible] [illegible] ejusdem [illegible], [illegible] praecisio objectiva.

Hanc praecisionem objectivam [illegible] [illegible], et in rebus [illegible], [illegible] ratione [illegible] [illegible]: quod [illegible] [illegible] [illegible] [illegible] [illegible], [illegible] [illegible], quod sint verificativum [illegible] [illegible] [illegible] apteret, [illegible] [illegible] [illegible] [illegible], [illegible] [illegible] veritates objectivas inter se praecisibiles, [illegible] et [illegible] [illegible] [illegible]: [illegible] [illegible] praecisionem objectivam [illegible] [illegible] sentiendi [illegible], et [illegible] [illegible] sentiendi [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible] [illegible] [illegible] praedicata contradictoria.

Resp. [illegible] [illegible] praedicata [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] prout [illegible] sentiendi; [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible], [illegible] [illegible] praecisibiles.

Ad [illegible] igitur devenientes [illegible] [illegible] [illegible] intelligentia, adhuc est notandum, quod conceptus [illegible], et formalis [illegible] [illegible] [illegible] [illegible] objectiva [illegible], esse [illegible] [illegible], [illegible] [illegible] [illegible] [illegible], [illegible] [illegible] conceptus [illegible] repraesentative [illegible]; [illegible] conceptus [illegible] [illegible] [illegible] [illegible] [illegible] [illegible], [illegible] rationis, [illegible] [illegible] [illegible], et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] repraesentando.

[illegible] [illegible] [illegible] [illegible] conceptus [illegible] [illegible] et [illegible] loquimur de praecisione [illegible], [illegible] [illegible] [illegible] [illegible] ens, et [illegible] inferiora [illegible] [illegible] [illegible] [illegible]; loquimur de praecisione [illegible], abstrahendo [illegible], an talis praecisio sit adaequata [illegible] [illegible], et [illegible] [illegible], an vero inadaequata, et ex parte [illegible] [illegible] [illegible] [illegible] [illegible] videbitur. [illegible] quod [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] objectis, [illegible] [illegible] unicus conceptus plura objecta, [illegible] repraesentans, sicut quando audito nomine [illegible] unius conceptus formalis [illegible] objecti repraesentans, [illegible].

Circa quam difficultatem [illegible] [illegible] [illegible] [illegible] unitatem [illegible] conceptus [illegible], et [illegible] quem apud priscos, [illegible], ut Ferrara, et Cajetanus. [illegible] [illegible] [illegible] conceptus, et [illegible] Scotistarum [illegible] [illegible] dist. 3. q. 1. et dist. 8. q. [illegible] quem sequuntur [illegible], [illegible] [illegible] [illegible] modernis. [illegible] [illegible] [illegible] [illegible] formalis [illegible] conceptus [illegible] [illegible] [illegible], et sequitur Schola [illegible] [illegible] praecisiones objectivas.

Disp. 3: de ente reali ut sic.

Cum enim ita sit, ratio entis ... praestat unum conceptum ... quod obtinet plures ... obiecta et rationibus ... talis, quod in infinitum ... sit unius ratio ... qui repraesentat ... subiecto, omnia simul ... rationes particulares ... ratione entis ... illius ... et omnino ... ratione: quod enim ad ... ratione vocis expresim(?) ... non distrahi ad plura intelligenda, ... ad unum, inde ... conceptus; sicut etiam, quod distrahitur ad plura, plures ...; et audita hac voce ens exprimit ... unitur ad unum et non distrahitur ad plura: ergo est unus conceptus.

... patet, quod ad ... huius vocis canis expressum ... ad aliquod natum ... distrahi ... Caelestis, terrestris, ... ideo dicimus quod haec vox canis non ... unum conceptum. ... hac voce ens ... ad ... illius ... ex ... ad significandum plura, ut plures ... ad significandum ... illa plura ... : ergo non distrahitur ad plura. ... illa vox ... ad significandum ... plura, ut plures ..., omnia plura, quae ... habent ... aliquam ... Deus, creatura ... ; ... pote ... . gradus partes: ... illa vox ... omnia plura, quae ... habent ... conceptus ... infra ... ; et hoc ... tenetur 1a pars.

... eadem ... ad 2am partem: si audita hac voce ens ... conceptus unus ... Deus, ... creatura ... alios ... omnia inferiora ... ; ... ideo ... audita hac voce ens ... illos duos conceptus, quod ... Deum ... creatura ... ; ... praedatus ... ; ... haec ... iuxta ... .

... : ideo audita hac voce ens ... conceptus ... plures; quod ... conceptus ex ... Deus, ... creatura ... substantia, accidens; ... ens ... repraesentare ... omnia ... ; et hoc ... conceptum. ... pars ... : audita voce ens ... conceptus explicitus ... explicite praestat ... ens; ... Deus, substantia, ... tenetur 2a pars. ... sequenti ... aliquis ... conceptus ... dubitare ... Deus, substantia.

... 2a pars ... repraesentat ... ; ... conceptus explicitus entis ... omnia inferiora ... repraesentent ... unius conceptus ... . Item quod ... inferiora explicite ... ut diversimode ... atque ... inferiora ... explicite ... quod explicite ... .

3. a. 4. ... ratione ... conceptibus ... unus conceptus, de quo certum ... de aliquo, quod ... et dubitare an sit Deus, creatura, substantia, accidens: ... talis conceptus ... distinctus a dubio, ex certitudine et dubitatione ... .

... antiqui ... de ... motore sphaerae Caelestis, ... an sit Deus, ... an aliqua intelligentia ... ; ... an sit ... accidens: ... . eadem ... aliquis ... dubitare an sit ... certitudine ... conceptum ... substantiae, accidentis ... . procedit ... conceptus ... certitudo, aut dubitatio ... conceptu ... respondent ... .

Q. 1. an ens ut dicat conceptum formalem et obiectivum [illegible] univocum [illegible]?

1. Itaque ut appareat [illegible] notandum respectu [illegible] in illo conveniunt [illegible] Deus, creatura, substantia, accidens, [illegible] de quolibet [illegible] distinctum [illegible] deillo [illegible] conceptum [illegible] Deus, creatura [illegible] apprehensionem [illegible]

[illegible] omnem apprehensionem [illegible] substantia, accidens [illegible]

[illegible] in omni [illegible]

[illegible]

[illegible] Cum ratio [illegible]

[illegible] hoc [illegible]

[illegible] repraesentare.

[illegible] Deus, creatura, substantia, accidens [illegible]

[illegible] substantia, accidens [illegible] accidens [illegible]

Arguta Solvuntur

Disp. 3: de ente reali ut sic.

Arg. 1.: si daret conceptus entis ab inferioribus praecisus per aliquod distinctus ab eis, daret additum; atque hoc non datur. Ma. patet quia omnis conceptus communis ab aliquibus praecisus indiget per aliquod additum ad sua inferiora. Pr. min.: si hoc additum est ens, tunc contrahitur: quod si non est ens, per se ens dicitur et per se ipsum, quia non per aliquid additum. Resp. 2a pars: non enim est ens per se contrahens. Confirmatur. Si hoc ita esset, ens per se ipsum ad inferiora non descenderet, et ita ut ait d. Thomas q. 8 metaph., ubi ait, quod per ipsum ens, tanquam substantia, quantitas, qualitas etc. quod [illegible]. Confirmatur 2o: si daret talis conceptus entis, deberet in illo convenire decem praedicamenta; at in nullo possunt convenire; ergo non datur. Pr. min.: si in aliquo convenirent, non essent 1o diversa; atqui iuxta d. Thomas sunt 1o diversa, et ideo a se distincta per se [illegible], in quo aliquo eius praedicamenta reales ideales sunt, meta: v.g. substantia et quantitas: ergo in nullo possunt convenire.

Resp. ad argumentum principale [illegible]. Concedo, quod illud additum, per quod descendit ad inferiora, tale, [illegible] inferius non est ens, sicut ens ratio habitudinis; et sic [illegible] aliquid per se entis, talis [illegible] entis per se talis: unde tantum est ens, [illegible] per identitatem, sicut [illegible], et tantum identice, et ita; hoc est [illegible] ipsum identificat.

Quod si dices: quod illud additum 2us se fert [illegible]. Praedicatum additum in [illegible] de [illegible] 2us se fert [illegible]: ad. Pr. nd. illud additum 2us se fert non est ens; quod 2us se fert [illegible] per modum [illegible] se sequitur ea a parte [illegible] praedicatorum; in praecedenti [illegible] memorata antiquitas propagativa: quod inter [illegible]. Resp. distinguendo ultimum: sequitur in omnibus; quod non: in aliquibus, quaedam, et [illegible] et [illegible].

Item: [illegible] additum entis [illegible] per se [illegible] sequitur speciem [illegible] sicut [illegible] se ipso vel alterius; quod [illegible] 2us se [illegible] nec [illegible] nec [illegible]. Similiter [illegible] additum 2us se fert nec est ens, neque [illegible] entis, sed entitas, et [illegible] quod [illegible] inveniri [illegible] sine [illegible]: v.g. [illegible] 2us [illegible] tunc a [illegible] propagativa non valet [illegible] abstractiva, quia non [illegible] contradictoria immediata, et [illegible] immediata [illegible] nec esse nec [illegible], nec [illegible] praecindit. Similiter [illegible] ab [illegible] et [illegible].

Resp. ad confirmationem, [illegible], [illegible] in [illegible] ita, [illegible] descendat ad decem praedicamenta non per aliquid distinctum ab eis, sed per aliquid [illegible], et [illegible], quia non [illegible] ab [illegible], et [illegible] se ipsis [illegible], quale, etc.; [illegible] quod descendat ab [illegible] in [illegible]. [illegible] quod [illegible] praedicamenta conveniunt non sunt 1o diversa; [illegible] praedicamenta conveniant [illegible]. [illegible] tantum vult, quod praedicamenta sint 1o diversa praedicamentaliter hoc est, quod [illegible] aliqua una ratio in praedicamento [illegible], in qua praedicamenta conveniant, quod [illegible] non dicit, quod sint 1o diversa transcendentaliter, [illegible] conveniant in una ratione entis, quae est una transcendentalis.

Arg. 2.: [illegible] conceptus obiectivus entis ab inferioribus praecisus, [illegible] absolutus, [illegible], [illegible] praescindens; at nullus [illegible]: ergo non datur. Pr. 1a pars: [illegible] absolutus non potest [illegible] ad inferiora relativa: quia nullus absolutus [illegible] relativa. Pr. 2a pars: [illegible] relativus non potest [illegible] ad inferiora absoluta propter eandem rationem. Pr. 3a pars: [illegible] contradictoria non potest [illegible] sed [illegible] absolutus, [illegible], et [illegible] relativus, [illegible] ab [illegible] contradictoria: quod non potest dari medius praescindens. Confirmatur: quod [illegible] conceptus esset finitus, [illegible], [illegible] potest; [illegible] non potest descendere ad [illegible] Dei, [illegible] infinitus non potest [illegible] ad [illegible]: quod [illegible] conceptus [illegible].

Resp. ad argumentum concedendo, [illegible] quod [illegible] 2a parte, et ad [illegible], ad [illegible], [illegible] probationem patet [illegible] [illegible] contradictoria [illegible] conceptus entis, quod tantum [illegible] contradictoria [illegible], quae [illegible] conceptus [illegible], et [illegible] absolutus, [illegible], quod [illegible] contradictoria; quod [illegible] opponunt [illegible] [illegible] [illegible], quae in omni [illegible] una, nec altera [illegible]. [illegible] patet [illegible]; quod [illegible] conceptus 2us se fert nec est finitus, nec infinitus [illegible] ab [illegible] praescindit.

Q. 4. an entendatur dari conceptus essentiae obiectivus rationum suarum inferiorum

Dico solutiones praecinstabilis [illegible] potest praecindere a ... [illegible] essentiae ... in creatura, et infinitas in Deo: ... Probatur ... quod in creatura ... non potest intellectus creatus ... aliquam creaturam apprehendere, ... Deo: ... Probatur ... non potest intellectus creatus apprehendere ... [illegible] ... conceptus entis in creaturam ... Probatur ... finitus creatus posset apprehendere ... [illegible] ... maxime, quae ... [illegible] ... praecindere ... apprehendi non sufficit ... requiritur ... [illegible] ... posset intellectus apprehendere rationem entis, quae est in Deo, ... [illegible] ... Divinas Personalitates, quae iuxta Scotum ... infinitis ... non potest intellectus creatus ... apprehendere: quod ...

Respondeo ad replicandum ... [illegible] ... apprehendere, ... [illegible] ... ab intellectu creato non ... [illegible] ... infinita, ... [illegible] ... intellectus creatus apprehendi.

... conceptus entis ... [illegible] ... Divinas Personalitates ... [illegible] ... apprehendi ab intellectu creato, ... ad apprehensionem requiritur, ... [illegible] ... in Deo, ... Personalitatem Divinam ... [illegible] ... intellectus creatus adaequare, ... non potest illam apprehendere, ... [illegible] ... creatura inveniatur ... [illegible] ... potest intellectus creatus adaequare ... [illegible] ... potest tamen ab intellectu creato apprehendi.

... [illegible] ... ab inferioribus ... [illegible] ... conceptus ... [illegible] ... in ... [illegible] ... [illegible] ... quod ... Hoc fundamentum ... rationes.

Respondeo ... [illegible] ... in inferioribus ... [illegible] ... rationis. Inferiorum ... [illegible] ... ut homo, equus, ... [illegible] ... [illegible] ... quod ... [illegible] ... in Deo et creatura ... [illegible] ... dicere.

Unde potest ... praecindi, ... [illegible] ... ab homine et equo. ... rationem ... [illegible] ... praecindit ab homine, et equo, ... [illegible] ... praecindit.

... [illegible] ... conceptus entis ab inferioribus ... quod potest aliquis intellectus creatus ... [illegible] ... dubitare, ... [illegible] ... conceptus creatus ... [illegible] ... rationem ... [illegible] ... concipit ... [illegible] ... dubitare ... [illegible] ... quod ...

... [illegible] ... Petrus ... [illegible] ... conceptus Petri ... [illegible] ... conceptus ... [illegible] ... intellectus creatus ... [illegible] ... rationem ... [illegible] ... conceptus ... [illegible] ... quod ...

Respondeo ad ... [illegible] ...

Disp. 3: de ente reali ut sic.

et ad hujus probationem dico, quod licet [illegible] moty [illegible] ignoro, an sint canes, leones, [illegible] tunc motu tantum certus sum de ali, et dubito de suis speciebus in quibus continetur conceptus ali praecisus [illegible] ii inferioribus, licet [illegible] est inclusus canis, et tunc tantum certificor de ali [illegible] ad illas duas species: unde est certus de conceptu ali, et dubitat de qualibet alio [illegible], et [illegible] motus [illegible] proprietas alii, non canis, [illegible] conceptus praecisus alis a tali, [illegible] non canis de canit. [illegible] de ali [illegible] canis, et [illegible] species [illegible] canis, et dubitat solum de accidentibus [illegible], an sit canis [illegible], et tunc de ali [illegible] de [illegible] conceptu alii [illegible], et dubium de accidentibus talis speciei [illegible] non de ali [illegible] conceptu canis, [illegible] canis, [illegible] ali.

Ad 2 probationem [illegible] dico, quod [illegible] certus, quod illa [illegible] individua [illegible] vocant Petrus, tunc de uno [illegible] certus, et dubito [illegible], [illegible] certus, quod Petrus [illegible], et dubito, an Petrus [illegible] accidentia, an [illegible] Hispanus, [illegible], niger, [illegible], et [illegible] accident [illegible] distincte a quolibet [illegible] conceptus [illegible] certus, [illegible] conceptu accidentis, de quo sum dubius.

Ad 3 probationem dico, quod [illegible] modo, quo sum certus de [illegible] entis [illegible] conceptione servata [illegible] de univocatione, equivocatione, [illegible] conceptus [illegible] de univocatione [illegible] equivocatione: unde si [illegible] certus [illegible] nomen entis, quod [illegible] significata [illegible], etiam [illegible] certus [illegible] univocatione, quod [illegible] nullum [illegible] dubitarem an sit equivocum. Si sum certus [illegible] rationi [illegible] ens [illegible] ex parte rationis

tunc etiam certus sum de equivocatione; [illegible] nomine ens, et [illegible] univocationis [illegible], tunc [illegible] conceptus [illegible] vocis ens; [illegible] ultimatus nominis, [illegible] nominis distinctus [illegible] univocationis, et equivocationis [illegible], de quibus sum dubius: unde [illegible] conceptus [illegible] certus, [illegible] distinctus.

Ad 4 [illegible] probationem [illegible] quod [illegible] entis [illegible] et rationis, et [illegible] opinionum [illegible] certus de 2 [illegible] ratione, [illegible] conceptu [illegible] ultimato, seu nominis, et dubitat, an [illegible] rationis, [illegible] conceptu ultimato, seu rationis [illegible]. Itaque dico, quod certus, quod [illegible] ens [illegible] conceptus non ultimatus, seu nominis, [illegible] rationis: unde distinctus [illegible] conceptus nominis [illegible] certus a [illegible] ultimato, seu [illegible] nominis [illegible] rationis [illegible].

Ad [illegible] fidaret conceptus en[illegible] ab inferioribus praecisus [illegible] Deus, [illegible] parte [illegible] entis [illegible] conceptus [illegible] ens [illegible] Deus, et [illegible] omnis [illegible], et [illegible] inferioribus [illegible] Deo [illegible] et simplicitate [illegible], [illegible] prioritate [illegible] dependentiae [illegible] necessariam [illegible].

Itaque fidaret conceptus entis, tam [illegible] prioritate [illegible] independentiae, [illegible] Deus [illegible] univocationem, [illegible] est in: [illegible] Deus, [illegible] prioritas [illegible] necessaria [illegible] entis [illegible] in Deo [illegible] independentiae [illegible] ens [illegible] dependentiae, [illegible] unde [illegible] Deus [illegible] prioritate [illegible].

[illegible] entis [illegible] Deo [illegible] simplicitate [illegible] Deus [illegible] simplex [illegible] conceptus entis [illegible], [illegible] simplex, [illegible] simplex [illegible] rationes [illegible] praecindat.

Quaestio 2a an conceptus obiectivus entis realis perfecte, et adaequate praecindat a suis inferioribus.

Solet movere praecipue difficultas descendentibus [illegible] unitate conceptus entis, cognita ratione in superioribus [illegible] notabilitate [illegible] pendant [illegible] conceptus entis [illegible] ab inferioribus praecindere, quam multi ex Thomistis concedunt, quod perfecte praecindere, ab aliquo inferiori no, et perfecte [illegible] ex auctoritatibus [illegible] in unitate, et praecisione entis [illegible] inferioribus [illegible] multi [illegible] perfecte affirmant, quo [illegible] parum [illegible] distant a [illegible] unitate conceptus entis [illegible]; ideo est hic, an conceptus entis perfecte ab inferioribus praecindat [illegible].

[illegible] notandum [illegible] quod praecisio [illegible] perfecta [illegible] perfecta alia. 1a est illa qua aliquis conceptus ab aliis praecinditur [illegible] explicite nec [illegible] in illo reperiantur [illegible] praecinditur ab homine [illegible] conceptus [illegible] includit. [illegible] perfecta est illa qua [illegible] ratio [illegible] explicite [illegible] includat [illegible] implicite tamen illud [illegible] quia [illegible] intelligi [illegible].

[illegible] quod praecisio perfecta reddit conceptum abstractum perfecte [illegible] conceptus [illegible] nec [illegible] inferiora, a quibus praecinditur [illegible]; praecisio [illegible] imperfecta reddit conceptum [illegible] explicite [illegible] Solet etiam [illegible] obiectivo perfectum [illegible] praecisionibus, a quibus abstrahit [illegible] inadaequata [illegible].

[illegible] Thomistas [illegible] conceptus entis [illegible] reddit [illegible] ab inferioribus praecindat, an perfecte, [illegible] perfecte [illegible] Thomistas [illegible] recentiores [illegible] conceptus entis non esse perfecte praecisum ab inferioribus, [illegible] includat [illegible] ad diversitatem [illegible] Vazquez, Rasquez [illegible] Aureolus [illegible] qui [illegible] conceptum omnem [illegible] entis [illegible] perfecte abstrahant: unde [illegible] Thomistis [illegible] conceptus, qui haec admissa [illegible] stabilitur.

2a sententia [illegible] conceptus praecisus ab inferioribus, et perfecte [illegible] [illegible] Pasqualigus, [illegible] defendant de conceptu entis [illegible] substantia, et accidente.

Conclusio [illegible]: conceptus entis realis abstrahens a Deo, et creatura, substantia, et accidente perfecte, et adaequate ab illis praecisus, ideo perfectissimus. [illegible] communibus [illegible] rationibus [illegible] in praecedentibus probavimus [illegible] conceptus [illegible].

Probatur 2o [illegible] ratione: ille conceptus [illegible] perfecte praecisus ab inferioribus, qui nec explicite, nec implicite illa includit [illegible] conceptus [illegible] entis [illegible] praecindit. [illegible] praedicationes substantia [illegible] substantia [illegible] in [illegible] ratione [illegible] ratione praedicati [illegible] praedicatum [illegible] includeret implicite [illegible] explicite [illegible] praedicatum [illegible] ens [illegible] explicite, nec implicite substantiam [illegible] de quolibet inferiori entis.

[illegible] ratio entis non includit praedicata [illegible] a perfecte ab illis praecindit. [illegible] inferiora entis sunt Deus, et creatura, substantia [illegible] et accidens [illegible] ratio entis non includit praedicata [illegible] [illegible] creaturae [illegible] substantiae, et accidentis [illegible] ratio entis non includit [illegible].

Probatur [illegible] ratio entis est illa, per quam res distat a [illegible]

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de ens non differt ab ista positate: q.d. [illegible] ens differt a quidditate, et existere, et posse existere, id existere, et posse existere non dicit [illegible] q.d. Deinde: ratio quidditatis [illegible] ratio entis [illegible] ratio quidditatis est precise non existere, et posse existere: q. [illegible] ratio entis est precise existere, et posse existere, nihil dicens de modo existendi, et [illegible] sive a modo existendi [illegible].

2.o ex ratione: [illegible] repugnat [illegible] perfecte precindit ab illa, q. Deo repugnat [illegible] ratione entis [illegible] ratione entis perfecte precindit a [illegible] Dei [illegible] Deo ex [illegible] repugnat Deo [illegible] de ratione entis [illegible] repugnat: q. Deo repugnet [illegible] si [illegible] repugnaret Deo [illegible] ratione entis [illegible] ratione [illegible] repugnaret [illegible] ratione entis [illegible] repugnat [illegible] Deo repugnat [illegible] ratione entis [illegible]

[illegible] 3.o ex ratione [illegible] Deo [illegible] entis [illegible] perfecte [illegible] precisione [illegible] precisione unius respectu alterius [illegible] mutua exclusio [illegible] entis [illegible] Deo [illegible] ratione [illegible]

[illegible] ergo [illegible] perfecte [illegible] precindi [illegible] perfecte et adequate [illegible] ergo [illegible] perfecte precindi [illegible] perfecte precindi [illegible]

[illegible] ratione entis [illegible] perfecte precindi [illegible] ratione entis [illegible] precindi [illegible] ratione [illegible]

Argumenta Solvuntur.

Arg. 1.o Aristoteles [illegible] Metaph. cap. 2 [illegible] ens [illegible] multipliciter dici [illegible] [illegible] sanitatis [illegible] medicina [illegible]

[illegible] ratione entis [illegible] medicina [illegible] ratione [illegible] precindi [illegible]

Arg. 2.o [illegible]

Q.o 2: an concept.s obiectivus entis sit perfecte et adequate praescindat ab inferioribus?

[illegible] praescindere entis [illegible] conceptus esse perfectus et adequatus, [illegible] quia [illegible]
[illegible] quod intelligit aliquam rem [illegible] [illegible]
[illegible] quin possit concipi illa res, [illegible] et tunc conceptus [illegible] perfectus [illegible] potest concipi [illegible]
illorum, et tunc conceptus perfecte [illegible] [illegible] gradu [illegible] in eo [illegible] quantitas
[illegible] potest tamen concipi sub ratione albedinis, tantum perfecte [illegible]
[illegible] adequatus [illegible] et [illegible] sub ratione albedinis, et tunc [illegible] conceptus [illegible]
[illegible] intelligit [illegible] inferiora [illegible] talis concep-
[illegible] et adequat. [illegible] perfectus.

Resp.o [illegible] [illegible] esse perfectus, et adequatus
[illegible] perfectione [illegible] praecisione conceptus, [illegible] entis [illegible]
esse perfectus [illegible] [illegible] praecise
[illegible] conceptus entis est perfectus [illegible] perfecte praecis-
[illegible] perfectione [illegible] conceptus entis non est perfecte
[illegible] perfectioni.

[illegible] entis [illegible] praescindere [illegible]
et hoc 2.o modo conceptus entis est perfectus et adequatus [illegible]
[illegible] perfectionis [illegible] conceptus [illegible] entis [illegible]
[illegible] conceptus entis [illegible] perfecte [illegible]
[illegible] perfectionis.

[illegible] conceptus entis [illegible] perfectione [illegible]
[illegible] gradualis [illegible] perfectione [illegible]
[illegible] perfectione gradua-
li, quin concipiat [illegible] constantis, [illegible] albedinis [illegible] tamen perfecte [illegible] perfectione gradua-
[illegible] quin nullus gradus concipiatur. [illegible]
[illegible] perfectiones [illegible] entis.

[illegible] perfecte praescindere ab
inferioribus suis, quia inferiora entis [illegible] perfecte praescindibilia [illegible] inferiora entis [illegible]
[illegible] perfecte praecisionis [illegible]
[illegible] praecisionem [illegible]
qui ab inferioribus suis, quia [illegible] entis perfecte [illegible]
[illegible] praecisio adequata [illegible]

Resp. [illegible]
[illegible] praescindant [illegible]
[illegible] perfecte praescindant [illegible] quantitatem [illegible]
[illegible] quantitatem [illegible]
[illegible] entis [illegible] ut patet [illegible]
praecisio [illegible]
[illegible]
[illegible] ab inferioribus suis [illegible] ab eo perfecte prae-
scindi, quin [illegible] praecisionem perfecte.

[illegible] entis [illegible]
inferioribus [illegible] unius [illegible]
[illegible] unius [illegible] perfecte
praescindere [illegible] inferioribus [illegible] unius [illegible]
[illegible] substantia [illegible]
[illegible] Divina, [illegible] personalitatibus [illegible]
[illegible]

[illegible] Divina [illegible]
[illegible] unionis [illegible] personalitas [illegible] Divina [illegible]

[illegible] ... Divini [illegible] ...

[illegible] ... Resp. [illegible] ... humana [illegible] ... Divini [illegible] ...

[illegible] ...

Resp. quando [illegible] ...

[illegible] ...

[illegible] ...



Q. 3: an ens rat. importet propria quidditate rei distincta?

[illegible]

Itaq. [illegible]

[illegible] fundamenta [illegible]

Arg. 1 [illegible]

[illegible] quidquidem [illegible] de ratione [illegible]

[illegible] cum [illegible] finita [illegible]

[illegible]

Resp. ad 1 [illegible]

quidquidem [illegible] finita [illegible]

[illegible] Dei [illegible]

[illegible] Deo [illegible] infinita [illegible]

[illegible]

Arg. 2 [illegible]

[illegible]

Quaest. 4: an ens reale importet propriam entitatem ex natura rei distinctam?

Disputatio de univ. [illegible]

Plausibilis [illegible] ens [illegible] Scotus [illegible] ut [illegible] celebr. [illegible]
circa quam velatores fortes destruentes [illegible], et [illegible] contradicti. Scotus [illegible],
et [illegible] q. [illegible] perfecti [illegible] facilis [illegible] alia [illegible] et maxime [illegible] ad [illegible]
[illegible] Scoti et ad alias [illegible] existimationes [illegible]
[illegible] homin. [illegible] declarat. unde [illegible] resolutionem [illegible] q. [illegible]
[illegible] quantum [illegible] illis [illegible]
[illegible] aliquo distincta a [illegible] qui [illegible] abstrahi [illegible]
[illegible] ex [illegible]. [illegible] modo [illegible]
[illegible] modo praecisio [illegible] q. [illegible]
[illegible] modo praecisio [illegible]
hoc modo q. [illegible] praecedentib. [illegible] sive [illegible] praecindere.

[illegible]
[illegible] quae [illegible] infer. [illegible] hoc [illegible] quae [illegible]
[illegible] pro [illegible]
inferiorum, [illegible]. In hac difficultate [illegible]
[illegible] Vulpes, [illegible], Vazquez, Vigerius, Smising, [illegible], Granra,
Villalpan, et Mastrius, [illegible] sententia [illegible] realitatem [illegible]
natura [illegible] substantiis, et accidenti [illegible]
[illegible] repugnant. Sic Antonius
[illegible], Can[illegible], Magister [illegible], Faber, Merinero, [illegible], et [illegible]
[illegible].

Cum quasi [illegible] ens reale [illegible] portat propria realitate [illegible] ratio [illegible]
[illegible] inferiorum [illegible] omnib. [illegible] sit [illegible]
[illegible] possibile [illegible]
[illegible] Deus, et creatura [illegible]
[illegible] inferiorum. [illegible]
[illegible] Scot. [illegible] natura [illegible]
[illegible] q. de eadem realitate nequeunt [illegible]
[illegible] realitatem [illegible]
[illegible] conveniendi, et [illegible].

Resp. [illegible] q. Deus et crea-
[illegible] virtualiter [illegible]
[illegible] different, q. [illegible] ens [illegible] realitati
[illegible] creatus [illegible]
q. [illegible] inadequatam [illegible]

Q.º 3. an creaturae et Deus proprie, et univoce conveniant in ratione entis distincta ?

Arg. 6.

entis: d. q. Deus natura causae receptae [illegible] convenientiae, et creaturae, [illegible] Deus [illegible] conveniant, et differant per eandem rationem, aut tamen non eodem modo; quia convenientia [illegible] virtualis, et differentia actualis, non est quantitative [illegible] [illegible] per eandem rationem [illegible] [illegible] calidum [illegible] calidius. Hujus [illegible] Magistri doctrina [illegible] [illegible] ad [illegible] [illegible] ostendo.

Ut [illegible] illa [illegible]

ut extraeat [illegible] solum virtualiter convenientiae in ratione entis [illegible], et equus solum virtualiter [illegible] et in propria ratione actualiter conveniunt; d. hoc concedit Magister, nec Scotus illud: quod Deus et creatura conveniunt in ratione entis, et virtualiter solum. Respondeo: si aliqua est disparitas maxime quia convenientia Dei, et creaturarum in ratione entis in praedicato transcendenti, et convenientia hominis, et equi in ratione animalis est in praedicato fundamentali, de eadem ratione, qua Magister asserit convenientiam in praedicato transcendenti esse solum virtualem, asserunt [illegible] de praedicato fundamentali: quod hoc, et equus conveniant virtualiter [illegible], ac [illegible] Magistri solutionem [illegible] nequeunt [illegible] convenientia [illegible], et univocitatem naturae apparentem, quae est propria Scotistica.

Ad 2. est ipsum Magistri. Respondeo [illegible] convenientia Dei, et creaturarum in praedicato transcendenti est solum virtualis, quia Deus, et creatura, quae sunt ejus inferiora non includunt aliquam formalitatem, quae non sit ejusdem rationis cum formalitatibus propriis eorum, de eodem modo dicunt de homine, et equo, quia non includunt formalitatem aliquam, quae non sit ejusdem rationis cum formalitatibus propriis eorum, et eadem ratio est de praedicato transcendenti, ac de praedicato fundamentali.

[illegible] et efficacius: juxta Magistrum Deus convenit, et differt a creatura per eandem rationem; d. hoc est possibile, quamvis convenientia sit virtualis, et distinctio actualis: quia distincta est ratio, in qua conveniunt, a ratione, in qua differunt. Respondeo [illegible] ratio in qua differunt est deitas, et [illegible], [illegible] ratione nequeunt virtualiter convenire: quia in eadem ratione nequeunt convenire virtualiter, et differre [illegible]. Respondeo [illegible] ratio, in qua conveniunt [illegible] a parte rei, est in qua conveniunt actualiter principiis adaequate [illegible] cum fundamento [illegible]; deitas, et [illegible] nequeunt esse rationes, in quibus Deus, et creatura actualiter principiis conveniant; alias creaturae [illegible] principiis in [illegible] et [illegible], et Deus [illegible], et ab alio cum fundamento [illegible] quod.

Ad 3. [illegible]

[illegible]

Dispu. 3: de ente reali ut sic.

D. 2.^a rr ratione: juxta Mairy, et Scotas omnes conceptus [illegible] v.g. [illegible] hi distinguuntur ex natura rei [illegible] formalitatibus [illegible] conceptu entis. [illegible] debet fieri extra rationem [illegible] entis [illegible] ratione [illegible] ad Deum, et creaturam si juxta Mairy [illegible] debent esse extra rationem entis [illegible] ex D. [illegible] 8. q. 3. in solutione [illegible] requirit [illegible] realitatis, et realitatis [illegible] realitatis, et modi [illegible] extra rationem entis.

Resp. Mairy [illegible] quidditas [illegible] Deus, et creatura [illegible] Cum cursu [illegible] solutio [illegible] ratione [illegible] realitate [illegible] realitas Dei, et creaturae [illegible] conceptus proprius.

Dico [illegible] realitas [illegible] conceptu [illegible] realitate [illegible] proprius [illegible] realitate [illegible] realitate [illegible] conceptus communis.

D. 3.^a rr ratione: illa [illegible] ens [illegible] realitate [illegible] Scotas [illegible]

ratione: Deus [illegible] Deus [illegible] realitate [illegible] Deus [illegible] infinitum [illegible]

Resp. Mairy [illegible] Deus [illegible] realitate [illegible] finitus [illegible]

Dico [illegible] realitate [illegible] ad [illegible]

Q.° 3: an entis ra. [illegible] proprietatis [illegible] distincta?

distinctione formali, sicut etiam D.° August.° similiter formaliter distinctio formalis ponitur proprietatum in Patre, scilicet innascibilitate, et Paternitate, quas D. August. [illegible] proprietates, q.° neque Pater, qua ingenitus, neque ingenitus, quo Pater: [illegible] solutio Majoris [illegible], D.[illegible] nihil [illegible] dezet, [illegible] praesentia [illegible] resp.[illegible] explanando August., et [illegible] mo, quod [illegible] explata argute.

Arguta Solvunt.

Arg. 1.° [illegible] conceptus entis et [illegible] distinctus, a rationibus propriis [illegible] daretur in Deo compositio [illegible]; de [illegible] repugnat Deo: [illegible] P. min.: [illegible] rei distinctus daretur in Deo conceptus [illegible] et [illegible] dubidanti [illegible] conceptus [illegible] compositionis [illegible] Pater [illegible], q.° [illegible] simplicitate Deo [illegible] [illegible] fundamentum resp. 1.° [illegible] et ad probationem [illegible] daretur in Deo conceptus [illegible], et [illegible] identificati, [illegible]: [illegible] identitate [illegible] et [illegible] dubidanti [illegible] identificati [illegible] compositionis [illegible] identificati [illegible].

[illegible] entis sit [illegible], et aseitas [illegible] activa, tamen [illegible] identificentur ratione [illegible] actis compositione. Hanc doctrinam tradit D.[illegible] dist. 3. q. 2. [illegible] resp.[illegible] qualiter ubi ait: Persona in divinis non composita, nec quasi composita, de [illegible] simplex, sicut ipsa [illegible] nulla [illegible] compositione, nec quasi compositione; et [illegible] mentaliter [illegible] est Divinae [illegible] relationis, nec e converso; qualitas [illegible] relationis in [illegible] eadem est, et tamen nimio [illegible] concurrentes [illegible] compositione, hoc [illegible] eadem perfecte illi [illegible] infinitatem [illegible] et [illegible] perfecte [illegible] perfectionem identitatis excludit omnem compositionem, seu quasi compositionem, quae identitas [illegible] infinitatem, [illegible] infinitas [illegible], [illegible] existit compositis [illegible] et [illegible] simplicissimae [illegible]; q.[illegible] una ratio [illegible] perfecte [illegible] perfectissime ad alteram. [illegible] D.[illegible] identitatem compositione excludit.

Resp. 2.° [illegible] daretur in Deo compositio [illegible] perfectione, [illegible] dicenti [illegible], et [illegible] in hoc [illegible] probatione daretur in Deo conceptus [illegible], et [illegible] [illegible] compositio [illegible] ratione formali [illegible] perfectione [illegible] dicat compositionem unius cum alio, et hoc reperitur in Deo, in quo [illegible] relationes et attributis, quae [illegible] formalitates: quare [illegible] compositio ex sua ratione formali non repugnat Deo, [illegible] perfectionem [illegible].

[illegible] compositio [illegible] perfectionem [illegible] ratione [illegible] componentis, sive [illegible] partes omnes, [illegible] infinita tunc enim compositio ratione [illegible] partium [illegible] perfectionis, q.[illegible] infinitas est radix omnium perfectionum, [illegible] entis, nec aseitas [illegible], [illegible] infinitas in Deo [illegible] compositio ex illis nulla [illegible] perfectione, [illegible] Deo [illegible] ex illis.

Dices

[illegible] solutione: omnis compositio [illegible] dicit [illegible] perfectionem: [illegible] repugnat Deo. P. ant.: omnis

perfectio mystica dicit perfectibile, et perfectivum, de perfectibili dicit negationem perfectionis: ergo. Probatur minor: perfectibile dicit carentiam perfectionis, de carentia perfectionis, et perfectio: ergo. Probatur minor: perfectibile dicit carentiam perfectivi, de perfectivo est perfectio perfectibilis: ergo. Respondeo concedendam, et ad probationem distinguo: omnis perfectio mystica dicit perfectibile positive sumptum, de potestate percipiendi, concedo; de potestate sumptum, quoad materiam, et quoad modum in hoc sensu. Distinguo minorem probationis: perfectibile dicit carentiam praecisivam, vel privativam perfectionis, concedo de potestate privativa, quoad materiam de carentia privativa est perfectio, concedo; praecisivam, quoad materiam, et sic ad reliqua.

Realitas perfectibilis, si positive sumpta est, sic dicit negationem perfectionis, cujus titulus sit origo omnis imperfectionis, si abstrahatur a potentia, et sic negationem perfectionis non dicit, quia ab ipsa habetur radice perfectionum. Et positive ex realitate perfectibilis positive sumpta asserit negationem perfectionis; ex positivo vero ex realitate perfectibili abstrahente a potestate non dicit negationem perfectionis: unde si talis realitas perfectibilis sit habilis perfectibilitate finita, tunc ex nullo capite est positio, quia ex utraque sumpta asserit perfectionem: non ex realitate infinita, quia cum infinitas sit radix perfectionum potius ratione talis realitatis perfectionem dicit, non ex realitate perfectibili, quia quamvis abstrahat a potestate ab omni imperfectione abstrahit.

Duplex similiter carentia perfectionis: privativa, et praecisiva. Privativa datur, quando subjectum caret aliqua perfectione sibi debita pro illo instanti, quo caret illa, seu quando subjectum habet aliquid ratione cujus caret illa. Hujusmodi est illa quae dicitur carentia privativa visionis, quia visio debetur illi pro illo instanti, quo caret. Similiter mala talis carentia privative sumitur, non illam habet. Carentia praecisiva datur, quando subjectum ex ratione sua formali non dicit perfectionem, quamvis cum ea constat, donec perfectione indicatur: sicut rationes Divinae infinitae abstractae carent perfectione, cujus tamen ratione entis et se praescindat a perfectione, carentia ejus est praecisiva: neque haec est privativa perfectio, cum sit Divina prout praecisa ab attributis carent illorum perfectione, quia tamen praecisio perfectionem arguit in Divina esse.

Dices: id quod est perfectibile praecisive dicit negationem perfectionis: sed realitas est perfectibile praecisive realitatis, ergo dicit imperfectionem: ergo. Respondeo distinguendo antecedens: dicit negationem perfectionis infinitas, concedo; negationem positivam, nego. Quando dicimus carentiam praecisivam perfectionis importare, loquimur tantum de praecisione carentiae praecisivae; sicut enim subjectum praescindens includit aliquid praedicatum et effectum, ut actu, quod includit realitatem radicem omnis perfectionis, tunc perfectibile praecisive dicit negationem perfectionis, non quia caret praecisive, sed quia etiam caret privative, cum includat [illegible] perfectionem.

Arguitur 2º: talis realitas entis realis transcendentis [illegible] creata, vel increata, sive necessaria, sive contingens, de quibus dicatur univoce non potest. Patet major, quia in illis non datur [illegible]. Probatur minor: realitas creata non potest reperiri in Deo, et Deo repugnat ratio creaturae: realitas increata non potest inveniri in creatura, cum ratio increatae creaturae repugnet;

Q.° 3. an ens sit commune per propria formalitatem distinctam m....

Q.d. Resp. cum gandavo, quod ille respectus et cetera praecisionis, scilicet praecisionis necessaria et: unde ens ut sic, etc. nec aliquid etc. in argumento, quod solum formaliter et evidenter in Deo increata, et in creatura creata.

Dices 1.° instat fortiter Mastrius a fratre Scotisti disputatione contra: in Deo nequit esse formalitas aliqua praecindens a necessario et non necessaria; sed ista formalitate entis sit in Deo non praecindens. Probatur subsumpta: si posset inveniri talis formalitas praecindens in Deo nullum esset argumentum Doctoris quo in 1. dist. 8. q. 3. probat respectum entis et cetera; neque dicendum, quod Doctor non probet: quod. Doctor sequella nostri Doctor probat talem respectum et cetera quia formalitas ista talis acceptus est necessarius, non est sibi, ait Doctor quod quia Patricius, quia necessitas excludit formalitatem requisitam ad quid sibi, intensive Deum, qui est necessarius, et constituit ex aliquo non necessario. Nec enim Doctor considerat talis formalitas praecindens hoc argumentum et cetera illum, quia posset quis dicere Doctor talem esse praecindentem; ergo non datur talis formalitas praecindens.

Confirmatur: creatura non solum participat a Deo formalitatem dicta ratione entis, quod talis ratio est participata. Probatur: creatura est solum effectus creationis, ut ait S. Doctor in 2. dist. 1. q. 2. quod tract. est specialiter ens ut sic praecindit a necessario et contingenti et cetera et hoc. non: quod. Doctor sequella nostri ens ut sic praecindit a necessario et contingenti et sic ipsa est res quae est necessaria et cetera quod. Probatur quod ut adequate et debet esse necessarium saltem quid ad ea; quod.

Resp. ad 1.am replicam quod non observat etc. probationis et probationem explicationem Doctoris quod Doctor ibi per necessarium intelligit aliquid praecisum a necessario et contingenti, aliquid positivum necessarium, scilicet infinitatem, et hoc ... patet explicatione ingredienti formaliter Dei, quod per se est necessarium, et quod si debeat et cetera patet ex probatione aliqua, quia probatione ... Doctor quod conceptus entis, quod praecindens a positivo, et infinito potest esse quid, ex quo debeat esse positivum, seu necessarium. Quod supponit assumendo Doctor aliquid duo membra necessaria, nempe, et non necessarium, et probat excludit formalitatem requisitam ad quid: unde probat, quia ex quo debeat esse finitum, nequit praecindere a necessario et non necessario, et non necessarium; unde nequit Doctor resp. taxare quod non resp.

Ad 2.am confirmationem resp. formalitatem entis esse creatam et cetera, evidenter et per se, et cetera ad quod resp. quod gandavo similiter probationis in hoc sensu, quod ens non sit necessarium quod ad esse necessitate facti ... cum subjectis licet eorum sit etiam necessarium necessitate proprio Dei: abstractionis praecisionis et ... et hic, dilatis quia illi rationes ob ... adequatio ... ut patet in intentione, quae est ex ... quae quidem necessitate solum gaudet, ac consequenter ... et cetera.

Arg. 3. si ens esset propria formalitate distincta a formalitatibus inferioribus in illa Deus et creatura convenirent; hoc non: quod. Probatur si Deus et creatura in illa convenirent

non distare infinite; dari infinite distantiam: quod D. Probatur minor: illa infinite non distant, in quibus distantia infinita non invenitur; sed supposita tali convenientia non invenitur distantia infinita inter Deum, et creaturam: quod D. Probatur minor: illa distantia non est infinita, quae non potest intelligi, data communitate huius convenientiae in distantiae entis intelligibilis: quod D. Probatur minor: maior distantia est illa, quae excludit convenientiam in realitate entis, et haec est intelligibilis, quo modo de facto eam ponunt Thomistae nostri opinantes:

quod confirmatur: illa distantia non est infinita, qua maior de facto datur, sed datur maior distantia, quam illa, quae solum datur inter Deum, et creaturam, supposita convenientia in realitate entis: quia hac admissa Deus, et creatura non distant infinite. Maior patet; quia infinitum est illud, cuius nihil est extra accipere, seu quo maius nequit intelligi. Probatur minor: maior distantia est illa, quae excludit convenientiam in realitate, quam quae est compatibilis cum tali convenientia; sed de facto datur distantia excludens convenientiam in realitate: quod D. Probatur minor: distantia, quae reperitur inter duas distinctiones positivas v.g. inter rationalitatem, et irrationalitatem, excludit convenientiam illarum in omni realitate, cum sint absolute primo diversae:

quod Resp. recensendo quandoque maiorem. Approbationem distinguendo: quoad non distare ratione infinite intensive, seu ex praedicatis propriis, concedo maiorem: extensive, seu in praedicatis transcendentibus, concedo maiorem, et distinguo minorem: Deum, et creaturam infinite distant intensive, nego minorem: extensive, concedo minorem. Ad probationem distinguo maiorem: illa non est infinita distantia, quam nequit intelligi uniformis hoc est, illa non est intensive infinita, quam intensive est intelligibilis, concedo: difformis hoc est, illa non est intensive infinita, quam extensive est intelligibilis, nego maiorem, immo, et suppositum, quod detur difformitate de lapide, et similibus ad confirmationem.

Duplex autem datur distantia infinita: una extensiva, intensiva alia. Intensiva infinite datur inter illa extrema, ex quibus unum in praedicatis propriis excludit ab alio infinitas perfectiones tam formales, quam modales. Infinita extensive est illa, quae datur inter duo extrema, si unum distaret ab altero per infinitam formalitatem in ipsis repertam, seu per infinitam multitudinem formalitatum, et hoc genere distantiae magis distat homo a lapide, quam ab equo, et ab equo magis, quam ab alio homine: quod per plures formalitates distat a lapide, et rationale ab equo.

Similiter Deus magis extensive distat a creatura per aseitatem, simplicitatem, necessitatem, et alia praedicata propria simul, quam per solam aseitatem praecise. Ad propositionem quod Deus, et creatura distant infinite intensive, eo quod praedicata tantum intensiva Dei excedunt in infinitum praedicata creaturae, tam perfectione formali, quam modali, seu in quantitate virtutis, non vero distant infinite extensive, cum in Deo non detur infinita multitudo praedicatorum, sed fortassis in multitudine, et numero finita, ut loquitur D. in 1. d. 3. q. 1. sicut tres sunt infinitae personae, Deitas et trinitas.

Unde adhuc admisso, quod Deus distaret a creatura etiam per rationem entis, non distaret per infinitam numero formalitates, sed plus distaret

Q.º 3: an ens a se per propria sua formalitate sit distinctum?

octo, sicut unc distantia per septem, sic quod distat magis intensive, dat sibi magis extensive, et etiam infinite. Patet clarissimo exemplo: Deus de facto distat a creatura infinite intensive per aseitatem praecise, nam hac in tota infinitate excedit Deus infinite creaturas; similiter per necessitatem, simplicitatem etc. et propter omnes has formalitates simul sumptas distat magis extensive, quam per quamlibet earum, et etiam magis intensive.

Nec distantia extensiva requirit in quo, utpote praedicato, salvanda distantia infinita, quae debet dari inter Deum et creaturam, nec eandem quam distantiam extensivam quam admittimus. Hinc neque requirimus [illegible] Scotistae, [illegible] esse infinitam extensionem quantitativam, [illegible] intentione graduali, v. g. calor in infinitum intensus [illegible] distaret [illegible] creatura, et distat ab alia, quia licet [illegible] extensive [illegible] tolerabilem, quae [illegible] infinita [illegible] adhuc in infinitum cederet [illegible] perfectione [illegible], et modo [illegible].

Similiter [illegible] patet [illegible] quod perfectissimus Angelus tanto magis a minimis perfectionibus Dei, quae [illegible] formicae, quanto Angelus excedit perfectione formicam, et Angelus se extendat ad plures perfectiones, ad quas formica non se extendit, et nihilominus aeque infinite distat Deus a perfectissimo Angelo ac distat a formica, licet non aeque extensive. Similiter [illegible] distantia extensiva quae in intensiva infinita [illegible] [illegible] praedicato. 2.º quia distantia inter Deum et creaturam [illegible] debet [illegible] perfectionis intensivae, [illegible] praedicatorum.

Patet [illegible] rationem, nam adhuc [illegible] convenientia inter Deum et creaturam [illegible] excogitabilis [illegible] quae excludat convenientiam [illegible] quae datur inter Deum et [illegible] Dei, et inter [illegible] [illegible] nec in praedicatis [illegible] praedicata propria ipsius Dei. [illegible]

[illegible] creaturam [illegible] [illegible] Dei a creatura [illegible] Dicit [illegible] dependentiam a creatura [illegible] dependentia [illegible] dependentiam requirit [illegible] dependentem [illegible] infinitam [illegible] convenientiam.

Resp.º [illegible]

rationem [illegible] sicut debet [illegible] independentia [illegible] distantia infinita intensiva [illegible] quam distantia [illegible] dependentiam [illegible] perfectionis [illegible] creaturae [illegible].

[illegible] Deus [illegible] perfectio [illegible].

[illegible] in Deo [illegible] perfectionis [illegible] perfectio [illegible] dependentia debet excludi [illegible] dependentia [illegible].

[illegible] Deo omnis dependentia [illegible] creata [illegible] dependentia [illegible] dependentia [illegible] creaturae [illegible] dependentia creaturae [illegible] Resp. [illegible] dependentia [illegible] in Deo [illegible] perfectionem [illegible].

[illegible] dependentia creaturae [illegible] in Deo [illegible] dependentia [illegible] possibilis creaturae [illegible] Deo [illegible] possibilis [illegible] creatura [illegible] Deus [illegible] possibilitas [illegible] inadaequato [illegible] creaturae [illegible] in Deo [illegible] creaturas [illegible] sequenti.

Arg. 1. [illegible] creaturae [illegible] Deus [illegible] creaturae [illegible] possibilis creatura [illegible] possibilis Deus [illegible] possibilibus [illegible] possibile [illegible] Deus [illegible] in Deo [illegible] possibilitate [illegible] Deum impossibilem.

Resp. [illegible] perfectionis [illegible] abstrahere [illegible] perfectionis [illegible] in natura [illegible] in Deo [illegible] subsistentia.

Patet [illegible] abstrahentibus [illegible] relationem ad [illegible]

Q. 3: an ens rationis constet propria sua realitate a ratione distincta?

[illegible] ... [illegible], quod est falsum [illegible] nullus [illegible] ... [illegible], et [illegible] ... [illegible] relationis [illegible]; quia sequeretur [illegible] ... possibilibus [illegible] ... [illegible] possibile [illegible] ... [illegible] possibilitate [illegible] ... [illegible]

Dico: omnis [illegible] ... [illegible]

[illegible] ... [illegible]

[illegible] ... [illegible] fundamenti [illegible] ... [illegible]

[illegible] ... [illegible]

[illegible] ... [illegible] fundamentum [illegible] ... [illegible]

[illegible] ... [illegible]

[illegible] ... [illegible]

Disp. 3: de ente rat. ut sic.

logic. seu in spie, redom.

Contingentia, te absoluta, & relativa: prima est illa, ratione cujus res potest esse, & non esse, ratione sui, & etiam ratione omnium aliorum stricte identificatorum, & hoc modo res relativa est contingens, quia ratione cujuslibet [illegible] potentiae. Ergo [illegible] vocatur ens, [illegible] et nullum praedicatum Dei est contingens, quia Deus in existendo est summe necessarius. Contingentia relativa, seu respectiva est illa, ratione cujus aliquod praedicatum potest esse, & non esse, et [illegible] ratione sui, ex praesuppositione, quia ratione sui est independens, et indeterminatum. Hac contingentia potest contingere aliquod praedicatum Dei, et ratione [illegible] necessarium [illegible] solum positive in Deo hoc 2° modo sequitur, quod [illegible] contingentia [illegible] et [illegible] absolute relative, et loquendo [illegible] perfectio.

Arg. 6°: si daretur formalitas entis ex natura rei distincta Dei, et creaturarum, in illa convenirent; sed juxta D. in nulla formalitate conveniunt: ergo. Prob. min.: juxta D. sunt diversa in rat. formalitatis. Dissuadet probatione: sunt diversa in rat. formalitatis praedamentali, [illegible] transcendentalis, quia [illegible] D. est solum [illegible] ratione cujus [illegible] convenientia in ratione entis: et quia [illegible] transcendentalis [illegible] formalitas [illegible] convenit; hoc est, fundamentaliter [illegible] de quo [illegible] et quae [illegible] dicente rat. formalitatis fundamentale, quae solum [illegible] potest [illegible] ideo [illegible] ergo.

Sed dices: D. quod omnia [illegible] D. Eodem modo quo [illegible] in qua Deus, et creatura conveniant, ut ipse in l. dist. 23, et dist. 26. q. unica. D. [illegible] in qua conveniant tres Divinae Personalitates, [illegible] D. [illegible] de convenientia [illegible] Divinae Personalitatis [illegible] convenientia in rat. [illegible] D. solutio hujus satisfactio; de ex positione [illegible] 2. arg. 3. dist. [illegible] ubi loquitur D. convenientia Dei, et creaturae in ratione entis: ergo.

Resp. D. debere [illegible] sicut Deus, et creatura conveniunt in rat. fundamentali, sic Divinae Personalitates in nullo conveniunt. [illegible] Divinae Personalitates si [illegible] constitutio [illegible] et [illegible] constitutivis, et [illegible] formalitas [illegible] communis, [illegible] constituta, [illegible] conveniunt. Deus autem, et creatura [illegible] constituta, et ut ait D. [illegible] dist. [illegible] conveniunt [illegible] constitutis, quantum [illegible] constitutivis, quo [illegible] praedicatorum constitutivorum [illegible] conveniunt, in quo constituta conveniunt: quia propter [illegible] formalitatis quae rat. [illegible] conveniunt, debent [illegible] in [illegible] poni.

Arg. 7°: si daretur formalitas entis ex natura rei distincta ex quibus ratione Dei, et creaturae, dico quae [illegible] dist. 8. q. 3. ergo. Prob. min.: illud est genus, quod [illegible] de [illegible] specie [illegible] participatis, et [illegible] illa formalitas ratione Dei, et creaturae: ergo. Prob. min.: illa formalitas praedicatur de Deo, et creatura, et Deus, et creatura differunt specie: ergo. Resp. [illegible], et dist. [illegible] probatione: illud est genus, quod [illegible] praedicatum [illegible] fundamentale, [illegible] in hoc sensu.

Ita sententia dicitur, quod aliquid praedicetur [illegible] de [illegible] differentibus specie, et [illegible] propter D. [illegible] ut [illegible] opinionem magistri [illegible] opinionem Alberti de Saxonia. [illegible] Dei aliquod [illegible] Deo, et creaturae [illegible] Deus [illegible] Mead. D. [illegible] ratione [illegible] fundamentali. Dicit, quod [illegible] transcendentalis, [illegible] mera [illegible] perfectio.

Dices [illegible] transcendentalis [illegible] absoluto. [illegible] transcen

Q. 3: an ens [illegible] perfectio [illegible] formalitate [illegible] distincta?

[illegible] rationes partis, dico [illegible] perfectio: quod [illegible] transcendentalis [illegible] infinitatis a Deus; [illegible] rationes partis, [illegible] infinita [illegible] Dei, [illegible] [illegible] quendam [illegible] [illegible] rationes partis dicentis limitatione, [illegible] [illegible] [illegible] dom, et [illegible] in hoc [illegible].

[illegible] partis dicentis limitatione, [illegible] partem. [illegible] [illegible] formalis nulla [illegible] perfectione, [illegible] partate tota [illegible] perfectio [illegible] [illegible], [illegible]. Patet hoc; quia [illegible] Dei [illegible] [illegible], [illegible] [illegible] unde [illegible] [illegible] [illegible], [illegible] [illegible]. [illegible] partis perfectione dicit, quando [illegible] limitatam, et [illegible] omnis perfectionis; [illegible] [illegible] transcendentale, et [illegible] partis [illegible], [illegible], [illegible] nullo perfectione [illegible] partem.

[illegible] formalitatem [illegible] a Deus, et [illegible] formalitate [illegible] a Deus; [illegible] ad creaturas [illegible] formalitas [illegible] Deus [illegible], [illegible] infinitate [illegible] [illegible] ad creaturas [illegible] infinita [illegible] [illegible] infinita [illegible] exhaurit [illegible] [illegible] infinita [illegible] exhaurit [illegible] intelligibilis [illegible] [illegible] [illegible] Dei [illegible] infinita [illegible] Filius Divinus [illegible] Patrem [illegible] Filius producere [illegible] infinitus [illegible] Patris [illegible] infinite.

[illegible] infinita [illegible] intelligendi [illegible], alterius [illegible] [illegible], [illegible] [illegible] [illegible] [illegible] formalitas Dei [illegible] infinita, [illegible] hoc [illegible] [illegible] creaturae [illegible], [illegible] omnia [illegible], [illegible] [illegible] formalitas Dei [illegible] infinite; [illegible] perfectione [illegible] [illegible], [illegible] exhauriat adequate [illegible].

[illegible] [illegible], [illegible] infinita [illegible] exhaurit [illegible] intelligibile, [illegible] [illegible] [illegible], cum Angelus, et [illegible] [illegible] Deus infinite intelligit [illegible] infinita [illegible] exhaurit [illegible] producibile, [illegible] [illegible] creatae; [illegible] creatam [illegible] [illegible] [illegible] infinita [illegible] et productiva infinita [illegible] [illegible] [illegible] infinita [illegible] [illegible] [illegible] [illegible] illa: [illegible] infinita [illegible] exhaurit. Similiter [illegible] infinita [illegible] Deus infinitus [illegible] Deus [illegible] [illegible] [illegible] [illegible].

Similiter [illegible] [illegible] [illegible] [illegible]. [illegible], quod [illegible] generativa Patris [illegible] infinita: unde si Filius Divinus [illegible] [illegible] [illegible] filius [illegible], [illegible] infinitus, [illegible] exhaurit [illegible] infinita, [illegible] [illegible] [illegible] infinita [illegible], [illegible] [illegible] infinitas [illegible] [illegible] [illegible] exhaurit, [illegible] formalita: [illegible] [illegible].

cogitantur sit constitutiva unius [illegible] neque Dei, quoniam adequat totius latitudinem entis, ac proinde facta abstractione adhuc remanet indivisibile [illegible].

Arg. 3. si daretur talis ratio formalis entis, reperiretur communicata Deo et creaturae per sui divisionem, sicut illae duae species [illegible] quidat. Resp. 1. a parte ma. si esset communicata sine sui divisione, tunc communicaret Deo et creaturae, sicut natura divina communicatur tribus divinis personis; dico etiam aliam, sicut propter rectus personis [illegible] unius Dei ut ita Deus et creatura essent unum ens; quod [illegible]. Resp. 2. a fortiori repugnat in Deo aliquid natura potius imperfecta, quod si ratio entis communicaretur sui divisione natura potius esset imperfecta repugnet in Deo: [illegible]. Resp. 3. reperiretur in Deo ratio entis divisa, quod talis divisio est potius imperfectio; quod [illegible]. Resp. 4. ideo natura divina non communicatur cum sui divisione tribus divinis personis; quia talis divisio est potius imperfectio, et ideo non [illegible] creaturae dicunt imperfectionem communicatas, quia cum sui divisione communicantur; [illegible].

[illegible] distinguendo ultimum antecedens; quod divisio sit potius imperfectio, concedo antecedens; quod divisio naturae divinae, [illegible] etiam in creaturis quia divisio provenit a finitate, [illegible] quod [illegible] divisio, [illegible] Divisio [illegible] nulla dicit imperfectionem, [illegible] pluralitatem, quae dicit imperfectionem, alias repugnaret in Deo pluralitas personarum, et [illegible] distinctarum; solum divisio dicit imperfectionem quando provenit ex imperfectione naturae, quae propter sui limitationem [illegible] imperfectum [illegible] communicari, ideo [illegible] dividitur; quando est divisio alicuius naturae [illegible] in hoc casu quod desineret esse infinita, eo quod [illegible] communicabilis infinita non est, quia communicaretur cum sui divisione; unde quando divisio est alicuius naturae provenit a finitate, et infinitate tunc nulla [illegible] imperfectionem, quia non est positive limitata, nec [illegible] infinita; cum autem ratio entis ita [illegible], sicut communicatur cum sui divisione [illegible] [illegible] talis divisio non arguit imperfectionem.

Dico: etiam [illegible] natura [illegible] a finitate, et infinitate, [illegible] divisionem, [illegible] imperfectionem in Deo: [illegible]. Resp. 2. [illegible] sione non reperitur in Deo tota ratio entis, alias [illegible] creaturae, quantum [illegible] entitatis, [illegible] potius imperfectionem [illegible]. Resp. 3. potius imperfectio [illegible] Deus [illegible] entis, et [illegible] sui [illegible] tantum [illegible] entitatis, Deus est [illegible] entis, et [illegible]: [illegible].

Resp. [illegible] ad probationem [illegible] reperiretur in Deo tota ratio entis, et totaliter, [illegible] reperiretur tota, [illegible] et [illegible] reperit tota [illegible] [illegible] reperiat tota, et totaliter, [illegible] per divisionem, adhuc reperiretur in Deo tota ratio entis, [illegible] totaliter, alias [illegible] creaturae, et hoc evenit in quocumque praedicato communi, quod [illegible] reperiatur in uno quoque inferiori, neque de quolibet verificantur ejus praedicata falsa, sicut de Petro [illegible] in nullo totaliter reperitur; quia [illegible] excluderet praedicatum illius communis [illegible].

[illegible] do [illegible] praedicatum communis sit in uno quoque [illegible] totum, [illegible] totaliter, [illegible] eo quod [illegible] reperit tota in qualibet parte [illegible] totaliter, [illegible] reperiret in [illegible], eodem modo [illegible] in qualibet parte [illegible], et corpus Christi Domini in Eucharistia. Sic praedicata [illegible] communis reperiuntur tota in qualibet inferiorum [illegible] totaliter, cum [illegible] ad [illegible], per [illegible] actione [illegible], [illegible]

Qo 3: an ens . . . sit perfectio propria . . . distinctis?

numerabit dividunt, universalis.

Ratio quia communis ... divisio ... totalis ... entative, quod nullam perfectionem portat; sicut in Deo reperitur ... totaliter, nec ... in ... consequenter, neque si totaliter reperiretur ... possibilitate ... eminentia ... fecunditate ... communicationem ad extra, sicut ... perfectio, quod Deus ... ab ... asinus ... quod ... perfectioni ... unde sicut ... omne ens eminenter ... totaliter.

Aliter ... divisio ... perfectionem ... Pater ... dist. 2. q. 2. ... hoc autem quod est dividi perfectionis est ... in Deo ... Resp. ... Divina ... perfectionis ... Divina ...

Dico: ... Divina ... divisio ... perfectionem ... Pater ... divisio ... hoc autem quod est divisio perfectionis ... autoritate.

Pater ... verbis ... divisio ... Divina ... perfectionem ... verbis ... divisio ... perfectionem ... propositio ... propositio ... perfectionem.

Resp. ... ad ... divisionem ... Dr. ... loco citato ... de divisione ... singularis, hoc autem quod est divisio ... perfectionis ... divisio ... perfectio ... Divina ... perfectio ...

Arg. ... si Deus et creatura ... Petreitas et Paulitas ... ideo Deus et creatura ... ratione entis ... fundamentum ... Petreitate ... Paulitate ... de Deo ... de creaturis ... ultimis ... specificis.

Resp. in ...

mplic, ubi tollitur ipsa objicientib: ranatur munereri respondet q convenientia, quatenus quod ultimam differentiam est solum inadequata principium inadequate recipientis, non vero a parte rei, ab ratione convenientiis in those, et habitus in ratione ... a parte rei, et adequata: rursum ... et in lib. a ... Dei in l. dist. 3. q. 3. ubi ... ultimas differentias includunt ens, et etiam, q ... fig. text. l. omnis differentia ... aliquam in nullo convenientia ... aliquam ... convenient ... ultimas differentias, ... et ... et tunc ... alterius ... et ... non ... sic ...

Vera ... doctrina

probat ultimas differentias non convenire in ... quam ... dicitur in quid ... non vero in aliquam ... modali, ut aliqui ... differentias ... possibile ... rationis ... quin ... a ... similiter ... ad ... et ... salvend.

Arg. 1

1o: ... propria ... ratione infinitas ... q. 8. ... rationem ... in finitate ... q. 8. ... Deitas non ... Divinitas ... intrinsecum ... identice, et ... Resp. ... infinitas ... Divinus ... omni infinitati, modali, et ... Ita q. ... convenientia ... ens ... infinitas ... et ... infinitas ... Deitas ... Quando ... Dei: unde ... et ... infinitas.

Quaestio 2a. an ens trahat ad sua inferiora per modos, vel per differentias?

Difficultas praesens ... ens ... et ... praecisione dubitari potest, ... ad sua inferiora ... ens nullum ... omnia inferiora ... debent, ... ratio ... quapropter nos, quibus incumbit ... omnia aliquando ... debemus, et specialiter ... intrinsecus, et ... ideo ... modus ... intrinsecus, et extrinsecus potest ... quid ... illa modificans, ... v. g. figura ... quantitatis ... gradus ...

Hic dividitur in extrinsecus, et intrinsecus. ... qui ... adesse ... ita quod ... loquendo potest ... modus, ut corpus ab ubi, quantitas ab ... figura, ... intrinsecus, q ... modo ... differentia ... nullo modo ... quia ... intrinsecus: quapropter

Q.º 4: an ens rationis habeat aliquod intrinsecum ad sua propria, vel distinctas?

non egent aliquo modo distincto, ut inhaereant propriis subjectis, cum sponte resultent a suis subjectis:
hujusmodi sunt illa fundamenta in pluribus, propter quod dicuntur hi modales, dum vera
dicuntur, cum sint vere, et propria intrinseca entis, directe collocentur in propriis prae-
dicamentis.

Ex quibus possumus extrinsecum sic definire: est aliquid necessario sibi afficiens, dum ponitur a-
liquid ei extra totam speciem ejus, ut individuum, et existentiam. Per hoc quod dicitur necessario, significatur in-
separabilitas ejus, ita ut non possit existere extra subjectum: sic negatur dari ubicatio, quia sit aliud cujus
ipsius, nec figura, quia sit aliud cujus quantitatis; per particulam denotatur quod modus intrinsecus afficit
rem sic, ut ipsa substantiae totalitatem, cum ipsa supponat existentiam, et individuum, et subsistentiam; quod
non petit modo intrinseco, non licet rem supponat in hac intrinseca hoc indifferenter, scilicet, tam generice
generico, tum specifico, tum omnino individuali, ut gradus intensionis in qualitate, tum existenti-
ae, ut ipsa existentia, tum subsistentiae, ut ipsa subsistentia.

Modus intrinsecus, sicut dicebamus de
modo extrinseco, ita circumstantias, seu realitatem, cujus est modus, ut realiter non esse ex se possit quid-
ditative distinctas, propterea dicunt Scotistae, quod non addit realitatem positive distinctam a realitate
rei, ita intelligendum, quod sicut modus extrinsecus non dicit realem rationem, ergo non potest, quemadmodum diximus, esse
sine necessario dari, ita modus intrinsecus non potest dici sicut forma, cum realitas a qua distinguitur exi-
stit necessario a quo dependet adaequate, sed prius, quam aliqua alia, quod non petit modo intrinseco, qui sua natura petit exi-
stentiam, cujus est modus, et ideo sicut propterea hoc distinctio ejus est, tam modus extrinsecus, quam intrinsecus dicuntur modales, licet
sit realis positiva, ita propterea, licet intrinsecus, et modus intrinsecus dici distinctus realiter, a re ut modalis, seu
negativa, quatenus modus non est entitas propria.

2.º est notandum, quod modus intrinsecus appellatur sic, quia intri-
nsece facit rei, eo quod licet sit aliquis gradus quidditativus, quidditatis tamen circumstantiam in-
trinsece modificandi est, quod non habet, quod formaliter extra quidditatem, solum quod petit in 2.º modo dicendi per se, non
vero quod intrinsecum, qui sit nimis radicaliter intelligendum, unde ad evitandum aequivocationem, quia commu-
niter conveniunt iis, standum est in hoc, quod sit distincta, et modus uniformiter sparant intimius distincta, quia
modus est formaliter ens.

Res clarius fit exemplo: sicut modus intrinsecus hominis, partim addit distinctionem hominis, [illegible] inti-
mius distinctam, cum dicatur sit praedicatum quidditativum hominis, et modus, et gradus, nec petant
totam perfectionem, quamvis non radicaliter, [illegible] extrinsecus [illegible] supponit distinctam [illegible]
vis sensibilitatis [illegible] [illegible] formaliter sparant, v.g. modus intrinsecus [illegible] proprius [illegible]
[illegible] v.g. ad rationalitatem [illegible] intrinsecum [illegible] quidditate
[illegible], ad quam perfectionem, cum sit omnino extrinseca.

3.º est notandum [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]

Disp. 3: de ente reali ut sic.

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

Q. 2ª: an ens rationis [illegible] a pa[rte] rei [illegible]

[illegible] nulla [illegible] in [illegible] quia [illegible] illud, quod [illegible] sermo [illegible] [illegible] falsum [illegible] [illegible] intelligibilis, [illegible] [illegible]

[illegible] ratione [illegible] [illegible] positionem [illegible] [illegible]

[illegible] [illegible] positionem [illegible]

[illegible] positionem [illegible] positio [illegible] effectiva.

[illegible] positione [illegible] positio [illegible]

[illegible] positionem [illegible] [illegible]

Argumenta Solvuntur.

[illegible] [illegible] [illegible]

[illegible] posteriori [illegible] [illegible]

[illegible] [illegible] fundamentalibus [illegible]

[illegible] [illegible]

[illegible] positione in Deo [illegible] rationes [illegible] in modo [illegible] Resp. [illegible] rationes fundamentales, quae ut saepe [illegible] solum [illegible] fundamentalis, [illegible] fundamentalis, in vero [illegible] transcendentis.

[illegible] Deum, et creaturas [illegible] infinitatis [illegible] positionem [illegible] infinitatis [illegible] in Deo [illegible] Patet [illegible] facultate [illegible] Resp. [illegible] antis.

Resp. [illegible] solutionem [illegible] positionem [illegible] identificatam [illegible] identificantes [illegible] in Divinis [illegible] Dei [illegible] identificatam [illegible] identificatur ante infinitatem [illegible] identificatam [illegible] identificantes [illegible] ante infinitatem.

Resp. [illegible] identificandi sunt in Divinis [illegible] infinitas [illegible] modalis, et attributalis [illegible] identificatur ante infinitatem modalem, et attributalem [illegible] ante infinitatem [illegible] identificandi in Divinis [illegible] Dei [illegible] identificatam [illegible] infinitatem modalem, quae est posterior illa. Patet tota solutio [illegible] identificant in se, et tamen [illegible] Divinis [illegible] infinitas modalis [illegible] identificandi.

Si dices: [illegible] infinitate [illegible] Deus identificat [illegible] entis: [illegible] omnia attributa [illegible] identificare [illegible] infinitate [illegible] Patet [illegible] identificare in Deo omnia attributa, superfluae esset in Deo infinitas modalis [illegible] Patet [illegible] Divinis. Resp. [illegible] cum [illegible] infinitas modalis [illegible] necessaria ad [illegible] in Divinis [illegible] Deus [illegible] creaturae, sive gradus, sive [illegible] quo [illegible] in [illegible] perfectionis [illegible]

Quaestio 5.a utrum ens reale sit univocum Deo, et creaturae, substantiae, et accidenti?

Supositis iis, quae dicta reliquimus de conceptu obiectivo entis, de univocatione, aequivocatione, et analogia, et maxime de gradibus univocationis; sit 1.a conclusio: ens reale est univocum [illegible] Deo, et creaturae, substantiae, et accidenti in 2.o univocationis gradu. Ita fere omnes Scotistae contra Petrum Lopes, et paucos alios aequivocum defendentes: contra Jesuitas aliquos tenentes esse pure [illegible], et denique contra Thomistas, et aliquos Jesuitas esse pure analogum asserentes [illegible].

Q.º 3.ª an ens sit univocum Deo, et Creaturis, substantiae, et accidenti.

P.º 1.º p.º authoritate D.ris in 1. dist. 8. q. 3.

§. ratione, ubi infert D.r conceptum univocum Deo, et creaturis posse haberi. Et dist. 3. q. 1. et q. 2. §. 2.º dico, sic S.tus subtilis loquitur: non tantum in conceptu analogo conceptui creaturae concipitur Deus, qui sit, sit omnino alius ab illo, qui de creatura dicitur, sed in conceptu aliquo univoco sibi, et creaturis. P.º etiam authoritate Ph.i 7. metaphys. tex. 20. ubi ait: ens dicitur de uno, et ad unum aliud ut natura, non aequivoce. Et 11. metaphys. cap. 3. ait, quod si ens diceretur aequivoce, sicut accidens substantia, inquantum ens, juxta ipsum cadit sub una scientia, metaphysicam per eius equivocum.

P.º 3.º ratione: univocum illud, quod est unum nomine et ratione [illegible] de Deo et creatura [illegible] [illegible] univocum [illegible] eodem Deus et creatura [illegible] eidem nomini ens [illegible] [illegible] significat [illegible] [illegible] ens Deo [illegible] creaturae [illegible] [illegible] univocum [illegible] inaequalitas [illegible] [illegible] univocum [illegible] [illegible] univocum [illegible] [illegible] [illegible] [illegible] univocum [illegible] species [illegible] [illegible] [illegible] [illegible] inaequaliter [illegible] univocum [illegible]

[illegible] 2.º [illegible] licet inaequaliter participetur univocum [illegible] et [illegible] inaequalitas proveniat [illegible] ex [illegible] quantum [illegible] inaequalitate [illegible] [illegible] Deo et creaturis [illegible] univocum [illegible] inaequalitas [illegible]

[illegible] 2.º [illegible] univocum in 2.º gradu [illegible] in Deo et creatura [illegible] [illegible] univocum [illegible] Deo [illegible] in Deo [illegible] creatura [illegible] [illegible] [illegible] et accidenti.

[illegible] univocum [illegible]

[illegible] univocum [illegible] [illegible] univocum [illegible] in 2.º gradu [illegible] univocationis [illegible] aequivocatione [illegible] univocum in 2.º gradu [illegible]

[illegible] univocationis [illegible] univocationis [illegible]

Disp. 3: de ente reali ut sic.

licet natura sit indicata aliqua diversitate, sufficit, si conveniat in ratione univoca in gradu definito, quo per diversitatem gradus in inferioribus includatur. Modo sic; diversitas in modo essendi in ordine, et perfectione diversitas 2^a gradus generica ... diversitate in Deo, et creatura, ... univocationem ... quae secundum gradum sufficit unitas nominis, et rationis, et unitas in modo essendi, ordine et perfectione; ... ex se ... in inferioribus gradu. P. ... natura in se, et ... a sphinsmis, ut patent ... ratione nove=
nit natura esse.

Cum hac doctrina solvuntur plura argumenta ... univocationem suadentia, quod demonstratum fidei ... rationum in ... identitas, diversitas in modo essendi, ... et perfectione: et licet ad univocationem ... unitas nominis, et rationis, tamen ad talem gradum univocationis ... quando natura invenit ... univocatio. Probari potest ... omnibus rationibus, quibus ... univocationem admittere necessarium videtur ... in ... q. 3. quia ... et ... pro ...

Argumenta Occurrunt.

Arg. 1. ... pluribus ... Porphyrius cap. de specie ... dicentis: si quis omnia entia vocet univoce, ... Aristoteles ... Parmenide, et Melisso, qui ponebant omnia esse unum ens, sic arguit: si omnibus unum ens: erunt homo, et ... ; ... univoce, quia ... univoca ... 3. ... 4. ... tex. 21. ait: ens dicitur ... equivoce ... 4. ... cap. 6. ait: ... equivoce ... 5. ... in arte praedamen. q. 2. ... loquitur ... non univoce ... praedamenti. 6. ... Damascenus ... ait: ens ad alia entia ... equivoce ... communis.

Ad ... ratione ... in ... dicendo, ... univocatione praedamentali ... omnia entia praedamentalia ... diversa, ... nulla ratione praedamentali ... omnibus ... communis ... entis praedamentalis ... procedit ... illos, ... omnia ... unum ens ... ... hic ... ... pro ... pro ... et ... ad ... analogia ... ad ... univoci ... ad equivocationem.

Ad ... ex ... omnia verba ... in ... ; ... bis totum ... dicitur ... Ad ... libenter fatemur, ... in ... tenuit, ... Maturus ... in ... univoce ... et ... in 2^a gradu ... ut hanc, et alia ... in ... quod D. ... aliquando dixisset equivoce ... univoce, ut patet in ... qui se ... univocationem, et tamen ... equivocationem ... qui ... illa, quibus uni=

9.° Utrum ens sit univocum Deo, et Creaturae, substantiae, et accidenti?

vocari 2.°, 3.° et 4.° gradu in hoc sensu posse dici aequivoca. Ad Damascenum respondet sic intelligi de aequivocitate.

Arg. 2.° eiusdem simpliciter tale, et eiusdem secundum quid tale non potest aliquid commune univocum; sed Deus est simpliciter ens, et creatura secundum quid; ergo non univocantur. Probatur maior: illud dicitur secundum quid tale in analogia attributionis, quod solum dicitur per attributionem ad illud, quod est simpliciter tale in illa; sed creatura attributione ad Deum dicitur ens secundum quid. Probatur. Item: vero exemplar, et exemplatum, v.g. domus in mente, et domus extra non possunt univocari, quia exemplar est tale secundum quid, exemplatum autem est tale simpliciter; sed Deus secundum rationem entis est exemplar entitatis creaturae, et creatura est exemplatum; ergo non univocantur. Resp. distinguendo maiorem:

eiusdem, quod est simpliciter tale, et eiusdem quod secundum quid alienative non potest esse aliquid commune univocum, concedo; diminutive, nego. Licet enim possint esse tales, et quod unum sit alterius, quod est tale simpliciter, et alterum secundum quid alienative, hoc est, abstrahendo rationem formalem illius, quod est simpliciter tale, et secundum quid diminutive, hoc est, non abstrahendo talem rationem, sed solum diminuendo. Explicatur: sic pictus v.g. homo est secundum quid alienative, quia illa pars picta abstrahit rationem formalem a vivo, nec potest esse realis: unde homo verus, qui est talis simpliciter, et homo pictus, qui est talis secundum quid non conveniunt univoce in ratione hominis, et sic hoc sensu vera est minor.

Ex aliis 2.° albus secundum dentes diminuit rationem albedinis, quia sic

per se continet eam una parte, non enim abstrahit rationem albedinis: unde per albedinem, quae est simpliciter talis, et Aethiops albus secundum dentes, qui est albus secundum quid univoce conveniunt in albedine, ad propositum; Deus est simpliciter ens, idest, perfectissimum entium per se, et creatura est ens secundum quid, idest imperfectum, quia imperfectio entis diminuit, non vero abstrahit ipsam rationem entis, quae de creatura praedicatur. Unde licet ratio entis dicatur per attributionem ad Deum, quia est mensura omnium, tamen ipsa attributio non est ratio cur sit, et dicatur ens, sicut sola attributio urinae ad animal non est ratio cur urina dicatur sana, de qua loquimur, praecisione rationis formalis entis in ipsa creatura, quae diminuta quidem includit in se Deo.

Ad secundum similiter respondendo negando maiorem, et consequentiam. Licet enim quando evenerit, quod exemplar, et exemplatum non conveniant univoce, quia in aliquo illorum abstrahitur ratio formalis importata per nomen, ut fortasse evenit in exemplo de domo intra, et domo extra, et etiam in exemplo de homine picto, qui est exemplatum, et de homine vero, qui est exemplar; nihilominus non ea praecisa ratione exemplaris, et exemplati excluditur univocatio, et praescindendo tum ab illa datur convenientia in eadem simpliciter formalitate rationis inclusionis sua, quae adhuc tamen tanto diminuta reperitur in aliquo illorum ratione alicuius imperfectionis: unde licet Deus sit exemplar, et creatura exemplatum, cum tamen habeat ipsam simpliciter rationem entis, et haec ratio reperiatur in creatura non abstracta, sed adsumpta diminute, inde fit quod in ratione entis univocantur.

Arg. 3.° nullum ens quod dependet ab alio, quod illa ratione in qua dependet, convenit univoce cum eo; sed creatura dependet a Deo in ratione entis; ergo non univocantur. Probatur maior: quia quod est ab alio non potest esse univocum... non potest praedicari de ... [illegible]

Disp. 3: de ente reali ut sic.

imperfectionis [illegible] ratione [illegible] defectus [illegible] rationis [illegible] ratione [illegible] defectus [illegible] virtute Dei [illegible] patet [illegible] univocatione [illegible] virtute inadaequata.

Resp. 2. [illegible] quando [illegible] univocatione [illegible] ratione [illegible] [illegible] univocatione [illegible] ratione [illegible] Deus [illegible] ratione [illegible]

Ad hoc [illegible] univocatione [illegible] per inadaequatam virtutem Dei, quia Deus [illegible] ratione [illegible] substantiae, [illegible] univocatione [illegible] ratione Deitatis [illegible] Deus [illegible] univocatione [illegible] extensive, [illegible] creatura [illegible]

Arg. 2. [illegible]

creatura univocatione in ratione entis, etiam substantia Dei et substantia creata [illegible] sapientia increata, et creata in ratione [illegible] possunt univocari [illegible] substantiae [illegible] substantia creata et increata, et similiter sapientia [illegible] substantia creata [illegible] accidentis, [illegible] increata [illegible] accidentia [illegible] sapientia increata [illegible] substantiae [illegible] accidentis [illegible]

Resp. 1. quando [illegible] substantia creata [illegible] substantia [illegible] creata, et increata [illegible] substantia creata, et Divina [illegible] rationibus [illegible] substantia accidentis, increata vero [illegible] substantiae [illegible]

[illegible] sapientia [illegible] et sapientia [illegible] substantiae et accidentis [illegible] Dei [illegible] sapientia creata [illegible] Dei [illegible] accidentis [illegible] increata [illegible] accidens [illegible]

supremæ creaturæ, et cujuscumque perfectionis ipsis substantialibus accidentalibus entit: unde si arguatur excluderet omnino ... quamcumque univocationem, nam alias v.g. in homine ... equum ... et in equo ... sunt ... et tamen ... alia et alia ... qui diversa ... ratio ... in homine et in equo ... ratione ... univocantur ... [illegible]

Resp. ... Deus et creatura univocantur in ratione entis ... in Deo prædicatur perfectio ... hominis: ergo. Prob. ... talis univocatio ... perfecta, seu in 2.º gradu ... in Deo prædicatur perfectio: ergo. ... prædicatur univoce univocatione perfecta ... perfectio ... in Deo ... ergo. ... prædicatur univoce univocatione perfecta reperitur in inferioribus cum perfectione inequali ... prædicatur ... perfectio: ergo. ... prædicatur univoce univocatione perfecta ... perfectio ... et in omnibus ... inferioribus ... in aliqua ratione ... in aliqua perfectione ... [illegible]

Arguitur ... valde equivoce ... prædicatur ... perfecte, et aliud ... perfecte univoce ... posita in tali prædicato aliqua perfectione ... nulla perfectione ... in illis, nec in omnibus suis inferioribus ... quorum ... reperitur ... prædicatum ... perfectione et ratione hujus inequalitatis ... perfecte univoce ... inequaliter participatur, unde ... perfecte univocatio ... maximam perfectionem, et ita convenit in ente ... reperitur in Deo ... perfectione infinita ... perfectione Dei equari non potest: ... prædicatur ... perfecte et perfecte univoce ... ente ... specifica creata ... inferioribus ... perfecte ... et nihilominus ... perfecte univoce.

Arg. 6.º ... ratio ... in ... univoce ... gradu ... Deo ... ratione ... hoc ... univoce ... perfecte ... Deo ... perfecte ... perfecte ... univocationis: ergo ... talis ratio ... perfecte ... inferioribus ... unitatis ... ergo.

Resp. ... ad ... quia ... univoce ... nam ... receptus univoce ... receptus univoce ... ratio ... univocationis ... unitas nominis ... et rationis ... in ... et ... inferioribus ... intelligi ... gradus univocationis ... perfectionem ... inferioribus ... talis ... intelligatur univoca, nec in 1.º nec in 2.º gradu ... hoc ... ratione.

Quæstio 6.ª utrum ens sit dictum in quid de omnibus per se intelligibilibus?

Disp. 3: de ente reali ut sic.

Controversia praesens, quae valde [illegible] tangit D. S. in 1. d. 3. q. 3. subtilis in titulo positis. Scotus [illegible] nititur subsistit: an ens in [illegible] sit [illegible] ultimis [illegible] nisi in [illegible], et [illegible] subsequentibus [illegible] et Iesuitae [illegible] an ens transcendat [illegible], modos et passiones. Unde ut juxta [illegible] D. S. procedamus, supponendum est, quod ens intelligibile est duplex: [illegible] intelligibile resolubile in plures [illegible] litates, ut Deus, creaturas, [illegible] resolubile in plures [illegible], [illegible], [illegible], et omnes [illegible] ultimo [illegible] linea. In [illegible] supponimus [illegible] includens, [illegible] dubium de [illegible].

Notandum est 2.º quod aliud est praedicari univoce, et aliud praedicatum univoce dictum. Praedicatum univocum [illegible] dicitur unum et idem in omnibus inferioribus; [illegible] univoce dictum [illegible] identitate nominis, et rationis requisitae, quod [illegible] praedicatum [illegible] veniat illis, de quibus praedicatur. Exemplum [illegible] realitatis, et [illegible]; quia de illis dicitur praedicatum, quin [illegible] includat [illegible] illis, [illegible] veniat. [illegible] 2.º [illegible] de [illegible] hominis, et [illegible]; quia [illegible] idem in illis [illegible] nomen [illegible] ratione, et etiam [illegible] veniat unde [illegible] sicut superius, et inferius, quia licet omne praedicatum univoce dictum sit praedicatum univocum, tamen non valet: est praedicatum univocum: [illegible] univoce dictum. [illegible] hoc [illegible] praedicatum univocum omnibus [illegible], nisi [illegible], et solum de [illegible] univoce dicatur de illis, [illegible] praedicatur de illis; [illegible] quando dicimus, a se itas est ens praedicatur de aseitate aliquid, quod illi [illegible], seu in illo [illegible] includat.

Notandum 3.º ex D. S. in 1. dist. 3. q. 2. quod aliud est praedicari in quid, et aliud praedicari in quale. [illegible] dicitur, quod illud praedicatum [illegible] ens; [illegible] hoc dicit, quod illud praedicatum sit de [illegible], de quo praedicatur. V.g. in hac propositione: homo est albus, praedicatum [illegible] quid; quia albedo [illegible] ens, [illegible] in [illegible] invenit quod [illegible] juxta [illegible] topicorum. [illegible] praedicatur in quale; quia albedo [illegible] denominativa. In hac: homo est animal, praedicatum est quid, quia est [illegible] ens, et [illegible] praedicatur in quale, quia est denominativa: unde quando dicimus: aseitas est ens, certum est praedicatum est quid, et solum in praesentiarum est dubium, an etiam praedicetur in quale.

Notandum est 4.º [illegible] unum [illegible]. Deus [illegible] aseitas in Deo realitas [illegible]. [illegible] ex D. S. in 1. d. 3. q. 3. [illegible] plures realitates [illegible]: V.g. humanitas a [illegible] simplicissima, et [illegible] resolubilis in plures [illegible]. [illegible] intelligimus. [illegible] de [illegible] [illegible] supremas, [illegible] loquendo [illegible] ultimo [illegible] realitas [illegible] subalternas [illegible].

[illegible] in linea [illegible]. De illis dubium [illegible] nam [illegible] V.g. [illegible] abstracti [illegible], hoc [illegible] [illegible].

Q.º 6: an ens sit de (?) in quid de omnibus ... [illegible]

runt.

His notatis circa hanc gravissimam controversiam ... [illegible] ... nota ... [illegible] ... affirmativa: ita D. Thomas cum ... [illegible] ... Averroistae, Baconistae, et Aegidiani nec non Thomistae, et ... [illegible] ... tenentes, quam ... [illegible] ... caligine ... [illegible] ... examen in ... [illegible] ... [illegible] ... quibus ... [illegible] ... adsumpserunt praedicti Jesuitae aliqui. 2a assertio negativa; ita ... [illegible] ... cum suis, quos sequitur Aguilar et plures Jesuitae. Cum ... [illegible]

Sit ... et Scoto ... [illegible] ... includit hinc ... [illegible] ... differentias ... intrinsece ... [illegible] ... habet pater P. ... [illegible] ... D. ... dist. 3 q. 3 art. ... [illegible] ... differentia ultima ... [illegible] ... includeret ens, ... includeret praecise ens, ... et aliam ... [illegible] ... Quod ... [illegible] ... maximum ... differentia ultima ... includit ens. P. ... [illegible] ... si differentia ultima includeret formaliter et praecise ens, et non aliud ... [illegible] ... ens ... [illegible] ... nullo ... [illegible] ... includit ... [illegible] ... ergo differentia ultima includeret ... ens, ... [illegible]

P. ... [illegible] ... differentia ultima ultra ens includeret aliquam ... [illegible] ... de hac ... [illegible] ... quaero ... [illegible] ... includat ... [illegible] ... Si ... ultima ... non includit ens. ... [illegible] ... vocabitur differentia ultima. Si illa alia ... [illegible] ... includit ens, ... [illegible] ... ens, ... et aliam ... [illegible] ... Si ... [illegible] ... ens, et differentia entis. ... [illegible] ... et ... [illegible] ... in infinitum ... [illegible] ... ad ... ultimam ... [illegible] ... includat ens.

... [illegible] ... argumentum praepositum ... [illegible] ... differentia ultima includeret ens, ... [illegible] ... et differentia ... [illegible] ... possibilis ... [illegible] ... includat ... [illegible] ... inquam ... [illegible] ... omnes differentiae ... [illegible] ... univoce ... [illegible] ... differentiae ... [illegible] ... entis, ... [illegible] ... possibilis ... [illegible] ... in infinitum, ... deveniat ad aliquid, quod non includit ens, et hoc ultimam differentiam dicam ... [illegible]

... [illegible] ... differentia ... [illegible] ... ab alia ... [illegible] ... includit ens ... [illegible] ... includit ... [illegible] ... differentia ultima ... [illegible] ... includit ens. ... [illegible] ... distinctione ... includentis ... [illegible] ... distinctione ... includentis ab exclusione ... [illegible] ... includit. ... [illegible] ... cum ... exclusione. P. ... [illegible] ... substantia ... [illegible] ... entis ... [illegible] ... includentis ... differentia ultima ... [illegible] ... distinctione ... [illegible] ... abstraxit.

Patet ... substantia ... [illegible] ... distinctione ... includentis ... [illegible] ... includens distinctionem ... [illegible] ... dist. includens ... [illegible] ... includentis ... [illegible]

Disp. 3. de ente reali ut sic.

Disqui. an inter distinc. includentis ab includis, q.a prim. inclu. ma. [illegible] abilla dist. excludentis ab exclusis. [illegible] [illegible] q. disquir. [illegible] includentis ab includis, q.a [illegible] [illegible] includentis ab [illegible] [illegible] dist. excludentis ab exclusis [illegible] [illegible] vigoritalis [illegible]

[illegible] in positione [illegible] [illegible] [illegible] [illegible] necessa: [illegible] positionem [illegible] quale, facitenim ejusdem [illegible] [illegible] necessa. [illegible] [illegible] [illegible] ultima inci. [illegible] [illegible] tincludeat [illegible] [illegible] alia metaactiva [illegible] [illegible] [illegible] [illegible] [illegible] incl. [illegible] [illegible] perl. [illegible] [illegible] [illegible] includeat, q. dat [illegible] [illegible]

[illegible] [illegible] sicut [illegible] substa. [illegible] [illegible] q. sicut [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] ideo licet rationalitas includat [illegible] [illegible] [illegible] [illegible] [illegible] sequit. q. includat [illegible] [illegible] licet rationalitas includat substa. tamen ex hoc n. sequit. q. rationalitas sit [illegible] et licet rugibilitas includat viventem, ex hoc n. sequit. q. rugibilitas sit mortua, seu n. vivens: [illegible] [illegible] ideo [illegible] [illegible] rugibilitas n. includat substa. [illegible] tamen [illegible] [illegible] substa. et similiter [illegible] [illegible] rugibilitate [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] ex quo [illegible] [illegible] n. sequit. q. sit [illegible]

[illegible] [illegible] declarat praecedem rat.: [illegible] [illegible] [illegible] [illegible] [illegible] sint [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] minus opponunt vivens, et n. vivens, quaerem, et n. em, seu nihil de [illegible] oppositione n. sequit. q. si rugibilitas n. est vivens, sit n. vivens: [illegible] oppositio n. infert, q. si [illegible] [illegible] [illegible] sint nil. [illegible] [illegible] ideo licet rugibilitas n. sit vivens, n. sequit. q. sit n. vivens, q.a [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] praecedentis [illegible] [illegible] [illegible] intrat [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] quentur includit [illegible] Ante [illegible] [illegible] [illegible] dicentis: [illegible] [illegible] in definitione propriis partis, [illegible] [illegible] [illegible] [illegible] additur. [illegible] [illegible] q. [illegible] [illegible] [illegible] in definitione alicujus n. praedicat. [illegible] quidditative de illo: [illegible] [illegible] additur in definitione [illegible] [illegible] de ea [illegible] quidditate.

[illegible] [illegible] praedicatur: [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] n. praedicatur in quid, [illegible] veritate, [illegible] [illegible] [illegible] patet, [illegible] valet dicere: [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] praedicat. in quid de [illegible] praedicat. [illegible] superioris de inferiori: [illegible] [illegible] [illegible] [illegible] [illegible].

q. 6: an ens sit abstractum in quid de omnibus ipse inferioribus?

P. ans: si praedicatur in quid de illis, excepta ultima differentia et passionibus, et aliis a passionibus quae praedicatur ut superius de inferiori. Ans patet; quia non solum praedicatur de passionibus, de differentiis et modis. Contra est textu; quia non valet dicere: ens est passiones entis, supposito ente, ut dicitur, quia etiam juxta rationis sit ens. Modus, et falsum, quia ens praedicatur de suis passionibus tanquam superius de inferiori: quia falsum, quod praedicatur in quid de illis.

P. ad 2 partem: modus extrinsecus juxta rationis non est ens: quia modus intrinsecus. Ans est ratione, et illud verum credit a quibusdam 2 ut ait d. 1. q. 1 lectione 6. ubi ait, modus extrinsecus habere proprietatem, quia non est entas, et modus entitatis, neque est, nec est. Et quod modo est, quia hoc est falsum, quod non habet, est aliquid quod est, et res, et hoc est falsum, rigorose loquendo, quia prius res dant et modi, et alii, quia non sunt ens, nec res, dat aliquid de extra, et res. P.ª coa: et tamen modus est modus intrinsecus, qui modificat, at modus extrinsecus, quia juxta rationis ipse non est ens: quia illa.

Modus autem de passionibus, et modus intrinsecus probari potest, sicut probabatur 1.ª ratione differentiis; quia dei bis quae rationis dant sibi ens, et est, et aliud. Sicut: quia de extra passiones, et modus entis, ac sibi ens. Sicut: quia processus in infinitum. Est. Termino. Si praedicat ens sicut passiones, quia omne ens habet passiones. De ipsis quia ratio, an includant ens, tunc sicut, si modus intensus, sicut: quia ille passiones haberent alias, et sic processus in infinitum. Ideo argumenta patet de modis.

~ Arguta ~ . ~, Solvunt. ~

Arg. 1.º illud est ens, cui convenit de ratione entis, de ratione modus, et passionibus convenit entis de ratione quod sit ens. Contra: modus cui convenit existere, ut de existere a parte rei convenit de ratione entis, de quibus convenit existere a parte rei: quod. Modus est de ratione entis, et res ratio clara. Resp. distinguendo majorem: illud est ens, cui res, et ut quod convenit de ratione entis, concedo; cui solum convenit ratio, et evidentia ratione alterius, et ut quo, nego, et ideo in sensu dicti. Negamus ista, modus, et passiones est ens, de solum dicimus, non sententia, seu res: sed in evidentia, et res, et ratione entis, cui quo identificant.

Dicendo: minimi differentiis ex sua ratione formali convenit posse existere: quod cui solutio. Subm. distinguo ex sua ratione formali possibiles: quod P.ª ans: quid quid ex sua ratione formali non plant contradictionem, ex sua ratione formali est possibile; ultimae differentiae ex sua ratione formali non plant contradictionem: quod M.ª certa, quia in illa non est, si quia aliquid non plat contradictionem, et in illa non est possibile, immo ipsa non contradictio est possibilitas. P.ª m.ª formalitas ex sua ratione formali non placet contradictionem, ut sit possibilis, et non, et hoc est falsum: quod.

Resp. gandolfus, et Zyaris. Propter haec necessario, distinguo: ultimae differentiae ex sua ratione formali non plant contradictionem positive, quo supposito, scilicet quod intentia sit, sibi convenienti sibi convenientia, plat positive contradictionem: negative, ut est sic ad probationem. Itaque non est planto positiva solum entis sit, quia haec est possibilitas, quae est pars entis sit, igitur differentia ex sua ratione formali non sit ens, ipsi non convenit, tamen non plant positive, si obicere negative, hoc, ex sua ratione formali neque plant, nec non plant contradictionem, non quia ex sua ratione formali non sit possibilitas, non, quia ex sua ratione sunt ratio entia, sibi illi convenit non plant positive contradictionem, et evidentia, et ut ipse, non de sua ratione formali, ut ut quod.

Disp. 3: de ente reali ut sic.

Dices: ultima differentia praecindunt a possibili, et impossibili; ergo hoc est planè contentis solutio. Probatur minor: esse possibile est non implicare contradictionem, et esse impossibile contradictionem implicare, ultimae differentiae non possunt praecindere ab implicare, et non implicare contradictionem ergo. Probatur minor: implicare contradictionem, et illud non implicare sunt contradictoria: ultimae differentiae vel implicant, vel non implicant contradictionem. Similiter: quia sunt possibilia. Similiter: quia sunt possibilia, et consequenter non praecindunt.

Respondeo concedendo consequentiam, et negando subsumptum; ad cuius probationem, concedo majorem, et negando minorem: et ad ejus probationem, distinguo antecedens: sunt contradictoria inter se, omitto antecedens; circa differentias, quae [illegible] antecedens. Licet sint contradictoria inter se, et unum ex contradictoriis debeat illis convenire, tamen hoc non est eas esse, de solum ratione, et ratione alterius, quod patet ex exemplo rationali, quod est, et non est irrationale, nec irrationale, et hoc sufficit, quod sit ratio, ut non detur in illo contradictio quia a parte rei circa differentias.

Dices: differentia praecindit, et abstrahit ab existentia, et non existentia; sed ens potest esse sub aliquo istorum. Probatur consequentia: quod ab aliquo ut abstrahit potest esse sub aliquo istorum; ergo si ens abstrahit ab existentia, et non existentia: ergo. Minor patet in animali, et aliis praedicatis communibus, et minor ex terminis: si ens potest esse existens, sive potest exire nihil. Respondeo negando antecedens, et distinguendo minorem probationis: quod abstrahit praecisive, et potest esse sub aliquo illorum, omitto minorem; quod abstrahit per exclusionem, nego minorem. Itaque aliquid, sicut aliud praedicatum similiter abstrahit praecisive, et sic potest esse sub aliquo illorum, a quo praecindit; differentia vero abstrahit per exclusionem ab existentia, et non existentia, sicut homo ab albedine, et ratione albedinis, ideoque est neutrum ex sua ratione formali praecisive.

Dices adhuc: differentia sua, ex sua ratione formali non est ens, nec ens, sed sunt nihil. Probatur consequentia: in esse ens, et esse nihil non datur medium: ergo si differentia non est ens, erit nihil. Probatur antecedens: in contradictoria, sive complexa, sive incomplexa non datur medium; esse ens, et esse nihil sunt contradictoria incomplexa: ergo quia sunt ens, quod non sit ens, sed nihil.

Respondeo negando consequentiam, et antecedens probationem, et ad probationem negando minorem: quia illae propositiones non sunt contradictoriae, cum una non negat totum, quod alia affirmat, siquidem haec: differentia non est ens negat esse differentiae rationem entis absolute, et entis rationem entis sic; unde licet differentia non sint ens, est tamen ratio. Alia scilicet differentia est nihil, affirmat de differentia non solum non esse ens formaliter, sed esse ens; quare ista potius in hac propositione: differentia est nihil, appellat supra copulam affirmativam non supra praedicatum nihil, et nihil in tota sua latitudine quatenus ens. Unde ut sint contradictoriae, debent sic poni: differentia est ens: differentia non est ens, et tunc altera falsa, altera vera.

Itaque pro recta intelligentia solutionis, et totius quaestionis notitia notare, nos negare absolute differentias, modos, et passiones esse entia, de solum negamus esse entia formaliter, seu quod ratio entis conveniat ipsis ex sua ratione formali: unde quod quaeris, an differentia sit ens? Respondeo esse ens, dico, et solum rationem, et identice, ratione perfectionis entis, quam habent et illud determinando, et sic est in esse entis per identitatem cum illo: unde ut hoc recte intelligatur, notare etiam, quod duplicem potest aliquis esse modus: intrinsecus, et extrinsecus. Qui extrinsecus sunt opinantes nullum medium admittunt, et hoc modo se habent ens, et nihil.

Qui intrinseci opinantes medium admittunt, et sic se habent repugnare existentiae, et non repugnare existentiae: sicut licet inter esse substantiam absolute, et non esse absolute substantiam non detur medium: tamen inter esse substantiam, et non esse ex sua ratione formali, datur medium; quia rationalitas, verbi gratia, ex sua ratione formali nec est substantia nec non substantia, licet sit substantia, sit,

Q.o 6: an ens sit dictum in quid de omnibus per se inferioribus?

utraque fateri tenentur. Homo sicut etiam ens ex sua ratione formali, id est scilicet dictus ex sua ratione formali in sententia, sit tamen entia ratione alterius.

Quas doctrina expressa D. S. q. 21. dat, ubi loquens de eo ultimo differentia, sicut entia, nec tamen ex hoc sequitur, quod Lycus sit in differentia, sicut non sequitur: hic Lycus est albus; quia Lycus est non albus; quia ex ratione unitatis quod sit albus, et non albus; entis quod dicitur in ratione differentia, nec tamen sequitur, quod ex ratione dictus sit in differentia. Quas doctrina est satis [illegible] ex eius intelligentia pendet argumentorum solutio, [illegible] cura.

Dices iuxta hanc doctrinam: differentia ultima dicit ens esse, et [illegible] repugnat existentia [illegible]: Respondetur: sicut esse [illegible] existentia, nec per [illegible] identitatem possent illa separari, [illegible] per identitatem existunt, a quo etiam esse non repugnat. [illegible] identitate posse existere a parte rei, quia [illegible] esse, et [illegible] repugnat huiusmodi existentia. [illegible] Lycus plures [illegible] quaslibet [illegible] [illegible] [illegible] existentia solius, [illegible] esse, et non repugnat existentia [illegible].

[illegible] exempla rest. [illegible] ad argumentum, [illegible] quod ultima differentia esse, et non repugnat existentia [illegible] praedicta, [illegible] et ad probationem [illegible] sicut esse repugnat existentia [illegible] ratione [illegible] identitate, non possit [illegible] identitate existere, [illegible] si praecise repugnat existentia ratione sui non possit per identitatem existere, [illegible] probationem [illegible] quia [illegible] repugnat existentia ratione sui, [illegible] identitate, non potest per identitatem existere, [illegible] praecise repugnat existentia ratione sui, [illegible].

[illegible] quod ultima differentia esse et non repugnat existentia, et aliud, quod esse, et non repugnet existentia ratione sui, licet [illegible] solutionem; [illegible] tamen [illegible] existentia esse, et ratione sui, [illegible] identitate, [illegible] exigente: v.g. quae libet formalitas, quae [illegible] identificatur, esse petit [illegible] identificari esse, et non ratione sui, [illegible] formalitates [illegible] ratione infinitatis, [illegible] similiter [illegible] petit esse et [illegible] ratione sui, [illegible] superaddita.

Ita pariter ultima differentia esse, et non repugnat existentia, existentia [illegible] ratione sui [illegible] identitate, [illegible] exigente [illegible] existere, [illegible] repugnat [illegible] esse, et ratione sui, [illegible] identitate [illegible] et hoc [illegible] sicut [illegible] possit [illegible] similiter [illegible] entia, quae sint [illegible].

[illegible] notandum, quod [illegible] rationem [illegible] formalitatem [illegible] existentia [illegible] quia [illegible] ratione [illegible] Lapis [illegible] existentia [illegible] [illegible] quod petat existentiam [illegible] quod petatur [illegible] existendi

substantiq conveniterenti substali, ratione cujus omnes ejus affectiones dicuntur inexistere.

Arg. 2.o illud est ens, cui competunt passiones entis, d ultimis differentiis competunt passiones entis: ergo. Prob. maj.: unitas, bonitas est passio entis, d hec convenit ultimis differentiis: ergo. Prob. 2.a maj.: eidem proprie intelligibile convenit intelligibilitas; d ultime differentie sunt proprie intelligibiles: ergo. Prob. 2.a min.: illud est proprie intelligibile, quod potest ab intellectu cognosci; d ultime differentie possunt cognosci ab intellectu: ergo. Prob. min.: d ultime differentie sunt transcendentes, seu extra, ut ostenditur; sunt cognoscibiles, et exceptiores una ab alia: ergo. ... nes.

Arg. 3.o identitas, et distinctio sunt passiones entis, d conveniunt ultimis differentiis: ergo. Patet maj.: nam ipse se identificant, et distinguit. Arg. 2.o radicare perfectione est proprietas entis substantialis, d hec convenit ultimis differentiis: ergo. Patet maj.; quia perfectio modalis cujuscunque entis substantialis radicatur in essentia specifica. Arg. 3.o illud est ens, a quo immediate pullulant passiones entis, d hoc est in differentiis: ergo. Min. patet, quia illud est ens, a quo immediate dimanant passiones. Prob. maj.: sicut unitas est passio entis ut sic, ita unitas generica est passio entis generici, d unitas specifica, et numerica pullulant ab differentiis specifica, et numerica: ergo. ...

Arg. 4.o illud est ens, de quo in abstracto praedicatur ens; d de passionibus entis in abstracto totis pracis praedicatur ens: ergo. Prob. maj.: ista praedicationes sunt verae: bonitas est ens, veritas est ens, d in istis praedicatur ens de passionibus in abstracto sumptis: ergo. Resp. ad arg. 1.um distinguendo maj.: cui competunt tamquam quod, et tamquam passiones entis, concedo maj., ut quo, et ita, nego maj., et conversatis distinguo. Ad 2.um distinguo maj.: intelligibilitas motiva est passio entis, concedo, terminativa, nego; et distinguo min., terminativa convenit ultimis differentiis, concedo min., motiva, sub dist. quo: ut quo, et evidenter, concedo min., et sic etiam ut quod, et sic ad reliquas. ...

Ad dicimus, quod passiones entis non conveniant ultimis differentiis, d solum conveniant ipsis ratione sui, et ut sub his illarum passionum, ita solum illi conveniunt ratione identitatis cum ente, et ut fratalier. Distinguendae etiam duplex intelligibilitas: motiva una, terminativa alia. 1.a est virtus, seu vis in obiecto ad disputandum intellectum, producendum speciem sui. 2.a est capacitas in obiecto ad terminandum cognitionem. 1.a est veritas, quae dicimus esse passionem entis, et haec solum competit enti substantiali et ultimis differentiis solum ut r. 2.a est solum denominatio extrinseca in obiecto derelicta terminatione cognitionis, et hinc non est passio entis, et sic potest convenire, tam enti, quam non enti, et privationibus, et haec est, quae convenit substantiis ultimis differentiis.

Dices; absolutionem: non solum intelligibilitas motiva, de intelligibilitas terminativa est passio entis substantialis; quia terminativa juxta recessus convenit differentiis substantialis, omni enti substantiali conveniat, d non venit: ergo. Prob. maj.: quantitas, et relationes essentiae substantialis intelligibilitas motiva est passio entis; d juxta Scotum quantitas, et relationes non habent intelligibilitatem motivam, cum non possint movere intellectum ad cognitionem: ergo. Min. patet, quia ista inferiora subjectiva entis.

Ad defectum Scoti aliqui;

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quin et inter quantitatem, et relationes et essentiam, quam inter ipsas motivas intelligibilitates distinctae, ut

ait noster Mastrius, in sequentibus praecedentibus, se deneruendo ex una parte essentia est, et ex alia quando intelli-

gibilitatem motiva ipsorum: unde in hoc non sequendo, nihil ad sanum sensum trahant. unde et quan-

tas, quae relationes et essentia, et tenent intelligibilitate motiva, quamvis licet propter maximam ima

perfectionem, et tenuitatem non possint actu movere intellectum pro hoc statu, quia difficilis est movere;

possunt tamen movere intellectum separatum, ut de facto movent intellectum Angelicum.

Ad 2am confirmationem dicitur quoad primum

identitas, et distinctio est per se propria ex propriis, quoad secundum propria ex communibus secundo quoad tertium

... propria ex propriis, propria ex communibus, tamen ... quamvis sic ... respondent

sunt, sic ... possibilitas ... ... quaelibet ... petunt tamen aliis ubi et conveniunt ... identitatem

... distinctionem quae non solum est talis, de ... ... ultimis ... conveniunt: unde ex hoc non

infertur essentia; nec licet valeat ... distinctus; non tamen valet: eidem distinctus quod est

... ... essentia.

Ad secundam caveat

intelligenda ... quod dictum fuerit de identitate, et distinctione postea in propriis locis; neque sit ...

a ... identitatem, et rigorosam distinctionem esse affectiones, seu proprietates tantum entis ... habitum

... propriam identitatem, et rigorosam distinctionem rationem, et tantum debet admitti identitas

... = Ad 2am confirmationem dicitur quoad primum radicari ut quod perfectiones et proprietates entis,

secundo quoad secundum ut quo, sub ... quo: entis ..., quoad tertium: ... primum ... quoad ... radicari ut quo per-

fectiones ... ultimis ... ... ut quod, ... et cetera.

Pro primo postea aliquod esse radicem perfec-

tionis, ... quod, ... ut quo. Radix ut quo est ... alicui rationem omnem ... ...

... Radix ut quod est ... ...

... et ... ... radicari ... ... perfectione ... ...

... ...

quidem est ... ut quod ... ... radix ut quo.

Ad 3am confirmationem dicitur, posse ...

... ... ut quo, et a toto ut quod. Ad 4am confirmationem ...

... quod, illas ... aliquomodo valere ... ...

in ... identice, quia ... ...

... ...

non valet: ... ... identitate ... ...

nullam identitatem habent, et sic ... ...

Maior dicitur 2. ... art. 2.

... ... tenet, quod ad hoc ut aliqua praedicentur in abstracto, ... identice,

sufficit, quod extrema illa, sint partialiter ... ... et ... ... unde ... in ... ...

p̄tur necedit ē veras p identate. Dn̄i fallor th̄ ge doctnā ē falsissima ē repugans D: q̄d p̄ro: nullæ realitates sī magis praecindentes a p̄itate, et infinitate, quam relaones Divinæ. Dicit. Li: relaonis Divinæ praecindunt a p̄itate, et infinitate, ne pe Paternitas, innascibilitas, et spiraō activa; ad hoc praedaones: Paternitas ē innascibilitas: Paternitas ē spiraō activa non valent adhuc p identatē: q̄d.

D. litera probando ē n̄j. dan: e quam illo praeducamur in tantu identate, requirit, q̄d unum extremum p̄ter falte sit, et p̄tioe in sit. Litera D. int. dist. 8. q. 4. suadet hanc doctrinam, et p̄ sūs ij. q. D. inquit, eit thus: remanet ra identatis extremorum non enim eadem erat praecise p identate eorum abstr., a quo abstrahunt, p propter infinitatē reale utrius, et q̄d ita sit rao praedaonis p identatē, sicut ē ex hoc, q̄d non recedit ista: Paternitas in divinis ē spiraō activa, nec ē vera, nisi ē vera p identatē.

Nec Paternitas ē innascibilitas, et e converso: sicut ista nec edit: Paternitas ē Deitas, et e converso. Itaa ovidens, q. abstrahendo Paternitate, et innascibilitatē ab esse, sive a subiecto, neutrum ē formaliter: et ideo neutrum abstractum includit raonem identatis ad alterum: et ideo neutrum de altero vere praedicatur. Sic abstrahendo Deitatē, et Paternitatē remanet adhuc alterum extremum infinitū, quia infinitas ē rao sufficiens identatis extremorum: et ideo remanet ra identatis eorum; ac proinde ra veritatis p̄ter ista p̄tis; itaque. Deitas ē bonitas remanet infinitas non tantum in uno extremo, dinutaī, ideo ē hic veritas p identatē includat virtualit. in utroque extremo.

Arg. 3: ideo d. p̄ in ente n̄ entia, q. litteratant, in reali sunt p̄ raone sui; hoc n̄ tollit, q̄d sint entia: q. s. P. m. sicut d. n̄ posi existere raone sui, raone entis, ita ens n̄ po. existere nisi raone d. hoc n̄ tollit a b. ente, q̄d sit ens: nec ad. p. Resp. d. quærendo: n̄ existunt raone, et ut q. praecedendo: raone, et ut quo, q̄d n̄. Ad probaonem q. ā n̄; q. d. n̄ posse existere, nisi raone entis, tanquam a quo bario; in secundo n̄ pote existere nisi in raone d. tanquam a quo detrato, l. tanquam a determinativo talis esse, d. tanquam a to p̄ p̄ esse. Cur autem hoc n̄ sufficiat, ut d. sint p̄ ens ad d. resp. in aliis praedaris. Cur eo realitas, et rationalitas sint determinative alitatis n̄ sufficit hoc, ut realitas, et rationalitas sint p̄ realitates al. q. sī determinative alitatis, et n̄ al. sic et hi in n̄ro casu.

Arg. 4. ex p̄te entis,

Li arg. d. v. illud ad differentias p̄ raone entis p̄ sem, d. ultimis d. sī differentias p̄ raone entis, p̄ ratione, d. p̄. 8. P. ut unitas, et bonitas sī p̄ raone entis in tota sua latitudine, d. hoc p̄ ratione in tali m. d. p̄. f. in specie: q̄d. P. in n̄ entis de unitate: in ade unum unitate transcendentali, q̄d e indivisum in se, et divisum a quolibet alio: d. p̄ s. libet ultima d. hic, ratitas v. g. ē indivisa in se et divisa a quo.

Q. 6: an ens sit idem in quantum dicitur omne ens esse unum [illegible]

ab alio, et hoc independenter ab identitate cum alio: ergo. Minor est definitio unitatis in re ceato, et transcendentalis; nam res [illegible] distincta ab alitate, et ob hoc est eadem secum ipsa, et distincta ab alitate, et ab aliis, quae non sunt ipsa.

Secunda venit de bonitate: illud dicitur bonum, quod est appetibile a voluntate; atqui quodlibet est ultimum [illegible] appetibile: ergo [illegible]. Probatur minor: quidquid habet aliquam perfectionem est appetibile; atqui ultimum [illegible] habet aliquam perfectionem, cum sit [illegible] positivum, et omne tale habet proportionem [illegible]: ergo. Respondetur [illegible] probationem de unitate [illegible] implicita [illegible]. Nulla [illegible] ultimis differentiis independenter ab entitate, et [illegible] quia nulla ultima differentia est capax talium [illegible], si sine entitate considerentur, cum sint illae necessario entitatis, nec habeant [illegible] quae requisita sunt ut sint capaces talium [illegible].

Unde [illegible] differentias sint individuae, et divisae, quo [illegible] debet, [illegible] si independenter ab identitate [illegible] considerent; nam independenter ab hac identitate inhaerent [illegible] debet supponi ad unitatem: atque [illegible] totics [illegible] excludit [illegible] positive [illegible], dicimus de ultimis differentiis, quod licet habeant [illegible] adhuc non habent unitatem positivam, [illegible]. Similiter potest responderi ad [illegible] de bonitate.

Arguitur 3.: illud a quo [illegible] dimanant [illegible] dimanant: ergo. Probatur minor: unitas specifica, et numerica [illegible] entis [illegible] dimanant [illegible] ab ultimis differentiis specificis [illegible], et individualibus: ergo. Minor patet, quia quaelibet [illegible] unitatem sibi proportionatam: ergo [illegible] sic [illegible], ita unitas [illegible]. Probatur minor: unitas specifica [illegible] dimanare [illegible] specifica, nec [illegible], et similiter unitas numerica [illegible] dimanare [illegible] individuali [illegible] specifica: quae differentiis ultimis specificis, et individualibus. Probatur [illegible] specifica [illegible] specifica [illegible], et similiter [illegible] individualis [illegible] specifica, [illegible] individuale; [illegible] nulla [illegible] dimanant [illegible] unitates: ergo. Probatur minor: unitas specifica dimanare [illegible] generica, cum [illegible] sit [illegible] proportionata, nec unitas numerica propter eandem rationem [illegible] specifica: quae [illegible].

Respondetur [illegible]

[illegible] unitas specifica [illegible] generica, [illegible] specifica [illegible], simul [illegible] quia [illegible] inorganica, [illegible] unitas [illegible] generica [illegible] et specifica [illegible] generice, et specifice, et individualis [illegible] specifica [illegible] dimanare [illegible] generica, nec [illegible] specifica, adhuc restat quod ab [illegible]

simul dimanet, la 3a entitatem sica, sitatis de[illegible]

Adeoque quoties a Lostray dicit, [illegible] implicet [illegible] ut [illegible] simile [illegible] non sit [illegible] ope [illegible] hominis, adhuc restat, quod [illegible] simul sit tale [illegible]. Ille, pote [illegible] in re Lostadius neque quando Lesuita argumentum [illegible] Scotus, et [illegible] non repugnare [illegible] separatas, eo quod [illegible] repugnat, quia [illegible] nec ex capite [illegible] totatis, [illegible] [illegible] separata [illegible] quod [illegible] nullo capite [illegible] adhuc [illegible] quod [illegible] simul [illegible] similis [illegible].

Dices: ex [illegible] non substantia [illegible] essentia [illegible] et similiter [illegible] [illegible] debet [illegible] ens, quod [illegible] potest [illegible] ens [illegible] ens [illegible]. Respondeo [illegible] potius [illegible] quia [illegible] substantia [illegible] substantia [illegible] realitate [illegible] quia sit ens, [illegible] substantia [illegible] et hoc sensu [illegible] accidentem [illegible] potest [illegible] substantia; [illegible] ex [illegible] accidentia [illegible] non sit [illegible].

Tum notat [illegible] aliud [illegible] esse [illegible] aliud [illegible] distinctum [illegible] esse perfectum [illegible] perfectum [illegible] ratione entis, quia omnia [illegible] et [illegible] transcendentalis [illegible] unde [illegible] perfectio [illegible] ratio [illegible] realis [illegible] esse transcendentalis, [illegible] entis, [illegible] tale ens [illegible] aliud, quia [illegible] ratione entis, et [illegible] talis, [illegible] quod sit tale ens, [illegible] entitate.

[illegible] declaranda doctrina [illegible] est totum [illegible] et [illegible] perfecta [illegible] simul [illegible] perfectum, verum, unum, [illegible] unitate, bonitate, et veritate entis, quod [illegible] veritate [illegible] quod [illegible] entis [illegible] aliquitate [illegible] solutione [illegible] difficultas [illegible].

Arg. 6: [illegible] quod [illegible] processum in infinitum [illegible] repugnat: [illegible] processus in infinitum [illegible] repugnat: [illegible] processus in infinitum syncategorematice, sicut in [illegible] repugnat [illegible] v.g. palmus ligni [illegible] partes [illegible] in infinitum: [illegible]. Respondendum [illegible] processum [illegible] non [illegible] et [illegible] repugnat, [illegible] in [illegible] integrali [illegible] repugnat [illegible] processum [illegible].

Ita [illegible] integrale [illegible] partes in infinitum [illegible] [illegible] integrali non repugnat processum in infinitum [illegible] partem [illegible] actu [illegible] actu, et [illegible]. [illegible] quod [illegible] in linea [illegible] necesse [illegible] necessarium [illegible] infinita [illegible] et [illegible] in linea [illegible] et [illegible]

Q. 6. an ens sit dictum in quid de omnibus per se intelligibilibus etc.

Atvero cum totum integrale constet ex partibus ordinatis, dependentibus ut actus, et actus alias partes constitut in qualibet ejus parte, nec sequens quilibet sit divisibilis in infinitum, sed alia ratione inferiorum, et differentiae, sed tandem sint aliqua per se actus, et sic per se sequenti, consequenter totum sufficienter sic faciat, sic in illas debet resolvi, ut una nisi alteram includat, sed sint etiam per se dicta, unde in his sicut in si ... per se ordinatis non datur processus in infinitum.

Arg. 1. ideo ultimas differentias non includunt ens, quia sequeretur processus in infinitum, ita ut ... Item sequeretur quod tunc includerent rationem entis, in qua convenirent, et differentias per quas differrent, et sic in infinitum, sed hoc totaliter non sequitur, ... non includunt rationem ... in quibus conveniunt, non sequitur processus in infinitum, ... Ratione ... si aliquis processus sequeretur ... includitur inadequate ... hic processus non convenit ... ideo processus in ... esse haecceitatis ... ex partibus ... diversa a parte rei, ... differentiae ... diversae ...

Resp. ... sicut ... paritatis, quia quaelibet ratio omnis ... ad inferiora subjectiva in quibus ... inferioribus ... non sequitur processus in infinitum ex inclusione ... in inferioribus ... sequitur ... processus, ... debeat ... rationem ... determinabilem ... et etiam debet includere rationem ... in infinitum.

Quod cum dicimus ... differentias convenire in ratione differentiae ... quasi ad inferiora subjectiva, et ... in inadequate ... et talitatis, ... ex hujusmodi inclusione non sequitur processus in infinitum ... haecceitatis ... ad ... petreitatis, ... paulieitatis ... inadequate ... haecceitatis ... abstrahibilis ... in infinitum ex parte ... inadequate abstractum ... diversis, ... sustinentes ... ratio ... disparitas, ... solutio argumenti ... propositi, cujus ... probationis ... rationis ...

Dicendum est quod ultimas differentias si includerent ens, convenirent ... in tali ratione et per aliud differrent a parte rei, quia ... simul ... a parte rei, et ... differentia ... a parte rei ... constituta ... ratione entis, ... differentias, et ... in ratione ... convenientia ... ultimas ... differentia ... debet reduci ad aliquam in nullo a parte rei convenientia ex Dc. in 1. dist. 3. q. 6. unde processus in infinitum sequeretur, ... non ... haecceitatibus ... a parte rei ...

Arg. 2. ideo ultimas differentias non includunt ens, quia sequeretur processus in infinitum, ... sequitur ... ex inclusione ... nihil ... esse ... includunt ... convenirent in illo ...

Disp. 3: de ente reali ut sic.

reent, et quia, quod includeret entem, prout opponitur nihilo cum quo convenirent, et ostenderent quod S. Th. in sepius, sicut et alia aenimula, quam videt Pinsto Pontius, et alii Scotaeque, qui terminant ex indissolubilib. abstrahi non posse aliquem conceptum, in eis autem Mast. et aliorum possidebit, licet neque fuerint tenimamus ordinarie nostra doctrina cum omnib. Scotis, dissolvenda.

Hoc ensi obstante advertatur argumentum et intelligentia hujus quod notari, quod aliqui Scoti distinguunt ex D. q. lib. 3. 2 sub ratione entis; alia quae transcendentalissime sumitur, et prout est opposita nihilo, et talia quae solum dicitur, ratione ens ... caetera, et sunt. 1º modo differens, non autem 2º modo: et inde nomen aliquid latius est nomine entis, ... in ... ipsa. Logicorum, et in hac procedit argumentum.

D. ... disp. 2. q. 3. art. 2. admittit talem divisionem, quae ens prout oppositum nihilo et aliud, quae dicitur ... et in hoc sensu ... transcendentaliter ... et quod ... ad hoc ... et similibus doctrinis: unde ... probabilitate, dicitur et aliquid ... aliquid entis ... potest ... magis transcendens, quae ... quod non est extra essentiam entis ... distincta, ut ... aliqui ... tersis ... entis ...

Dico: doctrina ... difficilis ... Mast., quae ... aliquid ratione sui, quod ... absolute: quod aliquid ratione sui. ... juxta Mast. ... fundant ... ab ipsa ratione entis, et ... ratione entis, quod ... aliquid ... ratione entis ... posse considerari ... quod ... aliquid ratione sui. Hinc ad argumentum dicendum, quod aliquid ... non dicitur ... ratione, ... sed ... quod talis ... recipiunt ... quod ... praecedenti ... dubitatio.

Arg. 9º quod est vera, et ... in intrinseca et falsitatem, ... independenter ab ... eo alio ... quod ... falsa. ... est positivum, et ... independenter ab ... ratione sui, et ex hoc sequitur quod ... essentia: quod ... ens quid; de quo ... quod ... quod ...

Resp. ad arg. ... quod est verum ... et falsitatem, ... Verum ... quod ens, ... quod est verum ... de illa, ... qui ... et ... infinitas ... et falsitatem ... similiter ... intrinseci ... aliquid ... complementum ... unde ... de illis, quod ... est intrinsecus.

Hoc praecipue ... Dº, quae ratio ...

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inesse Dei status quo optime, quod differentiae individuales habeant esse reale, et positivum, et quod habeant aliquam quidditatem: similiter de ultimis differentiis specificis. Iis ad universaliorem titulum hujusmodi habent esse aliquod substantiale, adhuc non sequitur quod sint in recto substantia: quia similiter licet ultimae differentiae habeant esse ante aliquid quidditativum, non tamen habent esse in recto, et sequenter non erunt in recto entia.

Ad primam rationem resp. quod aliqui Scotistae distinguunt duplicem conceptum entis quidditativum, seu adhibilem, et alium quasi qualitativum seu denominativum, et dicunt, quod conceptus qualis includitur in ultimis differentiis, et etiam quid in illis non includitur. Dicti Scotistae ... non sunt audiendi, quia in explicatione entis qualis non se explicant: unde ... standum est in hoc, quod ultima differentia ... conveniat esse aliquid, quod de ... reale, et sic nunquam ... ... concedendum, quod ipsis sit esse aliquod ... necessarium, unde si includit ultimas differentias esse quidditativum, hoc est intelligendum, ita quod in ... includant aliquam rationem entis in recto, quod solum est aliquitate ... ...

Arg. 2.º ... ideo ultimae differentiae non includunt ens, quia sunt diversae, quod ... probat ... Probatur minor: Deum et creaturas sibi diversas, dicunt ... ens ... ... ultimae differentiae non includunt ens, ... Probatur ... quod ... constitutum ex vivente, et sensibili, quod sensibile est ultima differentia ... ... extranei, et ideo ... ... ultima differentia ... ... Resp. distinguendo: ... sibi diversae ... ... subjective, ... Solutio patet ex ... ...

... ... distinguendo: ... ... de ralitate relative ... substantia.

Arg. 3.º ... attributa ... Divina ... ... attributa Divina ... ... attributa dicuntur perfectiones ... ... in Deo sapientia, quae ... sapientia ... Resp. concedendo ... et ... ... probationis ... ... perfectionum ... ... perfectiones ... ...

... ... perfectionis, ... perfectionis ... ... perfectionis ... ... perfectiones ... ... radicatae perfectiones, quod ... ... dicimus ... proportionale ... de relationibus Divinis, quae ... ...

tiny dist.

Arg. 2. ideo enim non includit ens in disi. quia sunt divers. ...; d. hoc non obstat. Scotus ... in 1.º D. int. dist. 2. q. 1. et Suarez ... resp. ubi loquens de Paternitate ait: concedo, quod ens, seu quod ens: Dico, quod ens, quod est a sicut similiter ... ens, siquis ... quod ens, dicendus ... se justitia, et in aliud. ... ita Paternitas est ens sicut justitia, ... ens ...

Paternitas. ... patet, ... eodem modo loquitur de justitia ac de Paternitate.

... auctoritate ... dico, ... ad Paternitatem ... ens, ... quae non sit ... Divina ... Resp. ... et ad quod sit ens, nec ... probat, quia solum ... intelligere, quod sicut justitia est ens ... justitia ... sit justitia, ita Paternitas ... Paternitas sit ... quod sicut ens, sic Paternitas sit ens ... si hoc diceret ... toto in ...

Arg. ultimo ... 3. ... includit ... Resp. ... q. 3. ... de ratione entis ... resolvit de inclusione entis ... Suarez. Resp. ... Resp. ... entis, ... quae ... debet ... differentias.

Dices 2.º ...

... includit ... includit ... humanitatem ... ultimis ... Hanc ... solutionem ... in ... ratione ...

... ratione ... humanitate ... includere ... differentias ... intrinsece ... disp.

dixi.

Disputatio 4a de passionibus entis in communi.

Quaestio unica an ens habeat passiones, quae, et quot sint [interlinear: utrum et quot sint passiones entis]

[illegible] veras passiones potius supponendo, quam in quirendo [illegible] rubrica; ideo [illegible] resolvenda [illegible]. Pro cuius resolutione sit 1a. [illegible] circa hanc res [illegible] passiones [illegible] dist. 3. q. 3, et Scotistae aliqui. [illegible] ubi loquuntur de [illegible] [illegible] speculativus, et [illegible] (passiones sint [illegible] commentator) [illegible]. [illegible] ratione: [illegible] aliquae rationes [illegible] entes, quae [illegible] de ente in 2o modo dicendi per se; ergo tales sunt veras passiones entis: [illegible]. Ma patet in unitate, veritate, et bonitate. [illegible] passio [illegible], ut patet de [illegible]. [illegible] adaequatus [illegible] aliquas [illegible]: [illegible].

Pro 2a tituli parte sit [illegible] passiones entis sunt potius [illegible]. [illegible] passio [illegible] dicitur quando [illegible] perfectione [illegible] subsequi ad [illegible] perfectionem [illegible] perfectio [illegible] potius; [illegible]. [illegible] [illegible] passio [illegible] [illegible] Probatur [illegible] carentia perfectionis [illegible] perfectio [illegible] potius. [illegible] passio [illegible] nullo [illegible] [illegible] passio [illegible] [illegible] [illegible] ergo [illegible] similis passio entis [illegible] [illegible] passiones [illegible] passio proportionata [illegible].

[illegible] parte tituli [illegible] notandum [illegible] passiones entis [illegible] aliquas [illegible] simplex, [illegible] ad [illegible] unitas, veritas, et bonitas. Aliae sunt complexae, seu [illegible] pluribus vocibus nominantur [illegible] disjunctae [illegible] disjunctive una [illegible] [illegible] convenientia [illegible], et [illegible] identitas, et [illegible] 3. His sic pro resolutione

sit 3a: Tres tantum habet ens passiones incomplexas, unitatem scilicet, veritatem, et bonitatem. Ita [illegible] et Scotus. [illegible] ratione: quidquid [illegible] ens [illegible] unitas, veritas [illegible] [illegible] quidquid [illegible] de ente in 2o modo dicendi per se [illegible] indivisibilitas in se, et divisum a quolibet alio, [illegible] sit [illegible], [illegible] appetibile sit, [illegible] unitas [illegible] et bonitas: [illegible] passiones entis.

Pro resolutione 4ae partis tituli sit 4a: passiones entis [illegible] rigorose, nec [illegible] ratione [illegible] Scota [illegible]. [illegible] in 2 dist. 26. q. unica, et 4. [illegible] [illegible] passiones entis [illegible] separabiles ab [illegible] nec producunt [illegible] realitates, nec [illegible] indivisibilis [illegible] rigorose [illegible] [illegible] 2a pars [illegible] ratione [illegible] [illegible] [illegible] illa [illegible] definitiones, distinctas [illegible] adaequate, et [illegible] identificari [illegible] [illegible] passiones [illegible].

Disputatio 5a de passionibus entis in particulari.

Quaestio 1a quotuplex sit unitas, et qualis dicatur passio intrinseca entis

Disp. 5: de passionib.' entis ex.e in speciali.

Multiplex ẽ in reb.' unitas, alia trans., predicamentalia. prima propasietam ficcentis, quae sortituens illud indivisum in se, et divisum a quolibet alio. 2.a ẽ prop. xitas entis pradem. Unitas pse, seu compositionis, seu simplicitatis. convenit enti simplici, potest spositato, et se pro ō: v. g. hō, Angelus &. 2.a convenit enti simplici, et qualitate carenti. Hic soli Deo convenit. 2.a compositionis sic simplex. 1.a ẽ unitas substantialis, sic sp̃ositoaz: v. g. hō, equs. 2.a ẽ unitas omnis nubes complexioz: v. g. maat.a, spũ substantialis, substantiis spiritualis &. Unitas compositionis sic seu unionis, seu continuationis. 1.a convenit substantiis materialib.' completis; 2.a vō quantitativis. Unitas in specie, quae dimanat a besaxu, alia generica, specifica alia, et altera numerica. Deinde generica alia trascendentalis, predamentalis alia. Unitas in specifica desitr.' ẽ indivisio rei in se, et divisio a quo cumque alio.

Sic sit loquam wadentes proutsupponit absolute unitas, quae ẽ ipus rigore sapad.ā unitas prosa ex entis ñ convenire omni, soli, et semper convenias, ad si tamen ponat unitas compositionis, et alia, quae illa ñ habeat. Itinas, quae habent unitate generica et specifica; alia, quae habent unitate simplicitatis, et alia n.: quam ficta specialis unitatib.' ponit prosa passio entis, et ñ prout prout par indistat ab omnib.' relatis, ñ pose tomni in convenire.

Questio 2.a an unitas sit quid potius superadditus enti?

Supposito, quoniam ẽ pso in sicco entis ad potius indivisione, in se, et divisione a quolibet alio, certo, ẽ unitatem pot are ... ..., uno ... ...identatis, et alio, ... explanationes unitas, de que ... ... entia ... ..., ut patet de in specie, et de materiali, quae ... ... et tum entia potiva; ideo ... ... dubitat, an unitas ... in talib.' ... ... potivo, ad quae, tales ... ... in potivo ... unitate, ..., adhuc ... dicentium ... ... potivi, ideo ... ..., an hoc potivus ... ... distinctus ab ... ente, ...

Dividuntur sibi autores circa utra ... dubij partes, seu plures. Circa 1.a tenet Caietanus, et alij, unitate in gativo ... ... Alij ... simul in potivo, et gativo: sic Suarez, et alij. ... ... alij unitate ... in positivo ... ..., quamvis ... ... Dr. ... in 2. dist. 3. q. 2. et alij ... ... tenet Scot. et ... ... enis Hurtado et alij. Deinde circa ... partes ... ... Scot. ... ... potivus ... ... distinctus ab ente; ... adversi, et alij tenent ... ... sine aliquo distincto ...

Sit 2.a ... ... potivo ... ... ab ... ente ... distincta. ... hec ... partes, et utraque ... Dr. ... ... q. 2. et in 1. dist. 2. q. 3. ... 1.a pars ratione D.ri ... 6. art. 6: unitas ẽ ratio proxima fundandi relationes ... identatis, et equalitatis, et similitudinis, sive sint predamentales, sive trascendentales ... ... ex dictis in logica de ... ... relativorum. ... ... relatio, quae ẽ fundata ... ... fundamento, seu ratione fundandi, ... relatio ...

Q.º 1: Quotuplex sit unitas, et qualis dicat passio mphica entis?

et, d[...] ratio est quid potius quam sit unitas.

Arguitur: nulla passio identificatur realiter cum subiecto; sed unitas identificatur realiter cum ente; ergo non est passio. Minor patet; tum quia unitas est passio entis, et passio identificatur realiter cum subiecto, cuius est passio; tum, quia iuxta Arist. 4. mphis. text. 3. ens et unum eandem naturam dicunt. Arguitur 2º: unitas, et multitudo opponuntur ratione: ergo unitas est aliquid positivum. Patet cons.; nam oppositio ratione vera esse debet in extremis positivis. Antecedens est ex Arist. 10. mphis. tex. 8 ubi loquens de oppositione, quae datur inter unum, et multa, sic ait: *cum autem oppositionis 4. modi sint, et horum alius secundum privationem dicatur, nec contrariae erunt profecto, et neque ut contradictio, neque ut ea, quae ad aliquid dicuntur.* Ex quibus verbis colligitur, perfectam unum, et multa ratione opponi.

P.º 2º eadem pars est. alia ratione D. Th. 1. p. mphis. q. 2. quod licet sua ratione formali, dicat perfectionem simpliciter simplicem, et suscipit magis, et minus, debet esse aliquid potius, dicta unitas: ergo est potius. Minor patet; quia ratio nulla potest dicere perfectionem, si nullo modo sit ens. P.º 1º pars: in quo vocetur nullum melius esse unum, quam non unum; de hic describitur perfectio simpliciter simplex ex D. Anselmo 3º monologii: ubi dicit perfectionem. P.º 2ª pars: dantur unitas generica, specifica, et numerica: unitas rationis, compositionis, et identitatis; ergo unitates unae eiusdem alia in tota linea entium suscipit: ergo unitas suscipit magis, et minus.

P.º 2ª pars est: ens ex sua ratione formali solum dicit potentiam existendi: ergo ens ex sua entitate, et quae sequuntur ad ipsum, potest quid sibi addi. Prima est. 1º quia eque unitas tantum est equivalens 2um Avicena 1. mphis. ens ex sua ratione formali tantum est motus 2º: ens est ens solum dicit ordinem ad existendum: ergo ex sua ratione formali nec dicit unitatem, neque divisionem, et quae sequuntur ad ipsum.

P.º 2º eadem pars: aliis proprietates dicuntur quae sunt connaturales ipsi, a quo dimanant: sed unitas dicit aliquid habens, a quo dimanat. Antecedens est, et consequens patet a paritate. Arguitur 3º: de viis in realitatem, cum dicimus: *Deus est ens*, atque dicimus: *Deus est unus*: ergo unitas dicit quid habens. Antecedens patet, quia cum dicimus *Deus est ens*, declaramus, quod existit, cum vero dicimus: *Deus est unus*, denotamus intelligi, quod in se non est divisus.

Arguitur 4º: illa, de quibus verificantur praedicata contradictoria distinguuntur; sed de unitate, et ente verificantur: ergo distinguuntur. Maior et minor probatur: unitas est passio entis, et ens non est passio entis, aliud est esse passio; ens ipsius. Item: unitas dimanat ab ente, ens non. Unitas praedicatur in recto de ente praedicatione formali; ens vero non praedicatur formali: *ens est unum*, valet vero: *ens est unum* in 2º modo dicendi per se; de hic convertuntur contradictoria: ergo de ente, et unitate verificantur praedicata contradictoria, ac proinde unitas est quid positivum distinctum ab ente.

~ Argumenta ~ Solvuntur ~

Arg.º 1º: plura dicunt positiva quam unum, de hoc est tale, si unitas in positivo consistit, at plura dicit. maior: tunc pluralitas consisteret in ratione illius positivi, in qua unitas consistit; de neg. non dicit positivum: ergo. Resp. distinguendo maior: plura materialiter sumpta plus dicunt, quam unum, nego; formaliter sumpta, concedo maior. Et dico quod plura esse sumpta ut includentia aliquid, sicut sunt, quae dicunt entitatem aliquam, et [illegible] unum, quae aliquid non est. Itaque plura materialiter sumpta, scilicet plures entitates, et sic plus dicunt, quam unum.

unum; ergo pluralitas, seu plurales accepta nihil aliud nisi quantitas, quae est aliquid positivum; et multitudo est carentia unitatis.

Arg. 2o: pluralitas, seu multitudo est carentia unitatis; sed unitas est carentia multitudinis; de carentia ergo: unitas est quid positivum. Probatur antecedens: multitudo opponitur unitati; ergo est carentia unitatis. Antecedens patet, quia ad multitudinem constituendam debent auferri plures unitates plures. Resp. dando antecedens, et anteprobationem, et veram de multitudine formali; falsam de illa formali. Dicitur quod argumentum sequitur positivum, unitas; pro talis est quid positivum, quia multitudo juxta argumentum est quid positivum, et multitudo juxta se non est aliud nisi unitas addita unitati, hoc erit quid positivum, quia nihil positivum sit, neque positivum constituere.

Arg. 3o: si relatio transcendentalis unitati, a qua ens denominatur unum, est negativa, et positiva constitutum. Probatur antecedens: ab illo ens est unum, a quo denominatur individuum, et divisum a quolibet alio; ergo negatio: ergo. Probatur minor: si possibile foret, ens transcendentale absque omni alio positivo, tunc esset indivisum in se, et divisum ab alio; ergo tunc nihil addet positivum superadditum: ergo. Probatur minor: quia est divisum in se et in se indivisum; ergo tunc illa ratio entis non est divisa in se, ergo est indivisa. Resp. negando ondem, et negando minorem: ad probationem distinguendo: ab illo denominatur ens formaliter unum, ad quod denominatur formaliter proxime indivisum, nego; ad quod denominatur indivisum formaliter, concedo.

Et ad formam, si dicit negationem divisionis, etc. concipit ut indivisum, quia importat perfectionem nominis indivisi, et quasi aliud est quod unum formaliter est, quod si indivisum, sit hoc ipso, quod recipiatur unum, necessario dicit illas relationes: unum dicit formaliter unitatis, ens hoc positivum, etiam formaliter proxime indivisum, dicit indivisum per negationem divisionis sequentem ad illud positivum, et ut ens unum explet nihil per divisionem, quia illa negatio resultat necessario, et inseparabiliter ab unitate aliena, quia est unum ratione quatenus indivisum. Unitas hujus explet per negationem, et etiam pluralitas etiam, et tamen transcendentaliter positive.

Arg. 4o: quod est quid positivum neque est entitatis negativa, et quaerit ens unitas perfecta; sed est quid positivum. Probatur minor: ex duobus predictis, sed ita nec esse, quod unum sibi convenitur: unum, et multa si esset, et quia necesse est et quod multa sunt una, et sequitur unitas convenit. Resp. negando minorem. Ad probationem negando: de praedictionis 1o. et quod illis de contradictoriis 2o. 1a. 3o. 1o., et non est contradictoria 1o. 1a. inter quae non datur medium, neque participationem, quia impossibile est id de simul, et neque per exclusionem, quia quod libere, sunt contradictoria oppositae datur medium falsitatis per exclusionem. Sed dictum 2o. suppositionem, quae supponuntur est, sed ad propositum unitas, et multitudo suppponuntur, quod ens quod est chimera, et quod consequenter nec unitas, nec multitudo ei convenit: unde etiam, et multo contradictoria 2o. 1a.

Arg. 5o: si pluralitas in negativo consistit, et unitas. Probatur consequentia: ideo unitas in positivo consistit, quia est perfectio simpliciter simplex in Deo reperta; de hoc probatur: ergo. Probatur minor: pluralitas reperitur in Divinis, nempe 3es Personae Divinae; pluralitas non consistit in positivo: ergo quod unitas reperitur in Divinis. Resp. negando consequentiam, et probationem, et ergo paritatem. Disparitas est, quod unitas naturae Divinae est perfectio simpliciter simplex; pluralitas autem Personarum nullam in Deo ponit perfectionem, quia relationes originis in sua ratione nullam perfectionem dicunt: unde licet pluralitas in negativo consistat, unitas debet in positivo consistere.

Arg. 6o: juxta probabilem sententiam [illegible]

Q.o 2: an unitas sit quid positivum superadditum enti?

Ratio dubitandi: consistit in quo consistit ... unitas. Probatur: sicut illa explicatur per negationem, ita etiam ... Ergo. Praeterea, rationes quae probant unitatem in positivo consistere probant etiam de personalitate, si de personalitate non probant, nec de unitate. Probatur antecedens: ideo unitas in positivo consistit, quia est perfectio simpliciter simplex; de personalitate est perfectio simpliciter simplex. Ergo. Probatur minor: ideo unitas est perfectio simpliciter simplex, quia melius est ipsa quam quodcumque non ipsa; sed omnino ... personalitas in natura ... Ergo. Probatur minor: melius est quod ... libertas ... sit completa, quia ... completa, quando natura habet personalitatem completa, et quando illa habet incompleta. Ergo.

Resp.

ad rationem dubitandi ... et ad huius probationem distinguendo: sicut illa explicatur per negationem, ita etiam ista explicatur per negationem eiusdem rationis cum negatione alterius, nego; diversae rationis, concedo. Ratio est quia quae explicat unitatem ... necessario ... inseparabilis ... convenienter ... quae ... ; at personalitas ... quae explicat personalitatem ... separabilis ... ut patet in natura humana Christi Domini quae ... negatione, cum de facto sit terminata personalitate divina.

Ad secundam rationem distinguo ultimam minorem: melius est quod quodlibet natura sit completa intrinsece, quodque ... concedo; extrinsece, subdistinguo: est melius ... simpliciter, nego; est melius aliquid, concedo. Ad minorem distinguo: quando natura habet personalitatem est completa, ... quod illa ... intrinsece, nego; extrinsece, subdistinguo: sic ... personalitatem ... personalitati ... nego; ... nullo aliquo ... concedo. Personalitas ... perfectio simpliciter simplex, nec ... complementum intrinsecum naturae ... singularis ... habet ... suum complementum intrinsecum, ... personalitas ... complementum extrinsecum, et ... perfectio aliquid, quatenus ... natura ... defendere ab alia personalitate.

Arg.

1.o si unitas esset positivum aliquid superadditum enti, sequeretur processus in infinitum, qui est evitandus. Ergo. Probatur sequela: si unitas esset positivum aliquid superadditum, illud superadditum etiam esset unum positivum, et sic in infinitum. Ergo. Probatur antecedens: si unitas esset unum positivum aliquid superadditum, illud superadditum esset unum, ergo ... unum positivum aliquid superadditum. Ergo. Resp. distinguendo ultimam minorem: si in illo unum positivum aliquid superadditum, illud esset unum, concedo; ... positivum aliquid tantum superadditum, concedo; ... debet unum positivum aliquid superadditum, ... superadditum ... positivum ... ratione ... , nec ... unum ... quo, et ideo non indiget aliquo superadditum positivo ...

Dico: si unitas esset positivum aliquid superadditum, illud esset entitas positiva, et una per se independenter ab alio superaddito; sed hoc ... positivum ... ab aliquo superaddito. Ergo. Probatur minor: si illud superadditum entitas esset entitas positiva, et una ... aliquo ... nulla repugnantia ... entitas ... individuis ... simul ... et una nulla ... ad ... ditione ... hoc non repugnat ... debet repugnare ... quantumvis simplex sit ... et una per se absque additione. Ergo. Resp. 1.o ... distinguendo: si illud superadditum entitas esset entitas positiva, et una ab aliqua additione nulla ... repugnantia ... et ... simul ... et una ... concedo, ... nego.

Respondeo, et unitatem, sicut a [illegible] paries [illegible] albus, et albedo alba [illegible] ens [illegible] [illegible]

[illegible] denominandi [illegible]

[illegible]

[illegible] denominandi subjectum.

[illegible]

[illegible]

[illegible]

[illegible] denominationem [illegible] unitatis [illegible] [illegible]

Quaestio 3.a de veritate, et bonitate. Articulus 1.us

Quid sit veritas, et an [illegible] in positivo supra additio entis.

[illegible] veritas [illegible]

[illegible]

Art. 1: Quid sint veritas et bonitas, et an constituant in [illegible] superadditum enti.

cui opponitur mendacium: unde D. August. l. 15 de Trinitate sic ait: Verbum quod foris sonat est signum verbi quod intus latet. Cum verba sint signa conceptuum, quibus verbum mentale consequenter sive verba quae proferimus conformantur conceptibus mentis, dicimus veritatem, si vero non, mentimur, quia ex eodem August. mentiri est contra mentem ire.

Veritas cognitionis, quae et veritas in repraesentando dicitur, est conformitas actus intellectus cum obiecto cognito: unde quando cognoscimus rem sicuti in se est, talis cognitio est vera. Veritas denique transcendentalis, seu entis, sic definitur: est proprietas entis, qua ipsum est tale intelligibile, quale est in se [illegible]. Dicitur veritas hujus notitiae [illegible] ad cernendum veritatem [illegible], et in [illegible] in rebus nulla forte [illegible] cognitioni. [illegible] ab [illegible], [illegible] vera, et falsae: [illegible] vera, [illegible] intrinsecam [illegible] veritatis [illegible] probatam [illegible] quaerimus de unitate.

[illegible] probando veritatem [illegible] distinctam ab ente: ens praecise [illegible] superaddito est verum: [illegible] veritatem [illegible] entitas [illegible] veritas [illegible] et falsum: [illegible] adaequatum [illegible] ens a veritate praecisum: [illegible] veram [illegible] rationem veri: [illegible].

Ante solutionem notate, 2 plices esse [illegible] opiniones circa [illegible] adaequatum [illegible] veritatem [illegible] sub ratione veri, et hac opinione supposita dicimus [illegible] a veritate, seu sine illa posse moveri [illegible] motive, [illegible]. [illegible] cognoscibilitas, [illegible] motiva [illegible]. [illegible] seu facultas [illegible], et eandem speciem [illegible], [illegible] intrinseca, [illegible] extrinseca. [illegible] hoc [illegible] ratione [illegible] extrinseca, [illegible] denominatio extrinseca [illegible] cognitioni: unde [illegible] opinioni [illegible], [illegible] sine veritate [illegible] intelligi [illegible], [illegible] motive.

Admittendo alteram opinionem [illegible] ens sub ratione entis esse obiectum [illegible] negatur antecedens, et ad probationem distinguendo antecedens, [illegible] cognoscibile sub ratione entis, [illegible] antecedens: sub ratione veri, nego antecedens, et sic ad [illegible]. Itaque semper ab equivocatione [illegible] in hoc argumento [illegible]: v.g. [illegible]: ergo [illegible] sub ratione veri. [illegible] consequentia: ens sine veritate est cognoscibile [illegible] praedicata [illegible] essentialia, et tamen non est cognoscibile sub ratione veri, quia a veritate praecinditur [illegible] cognitione.

Tunc enim est cognoscibile sub ratione entis, quando cognoscitur in

ordine ad se, et ut distinguitur a chimera, seu nihilo; tunc vero connoscitur sub ratione veri; quando connoscitur ut causativum veræ connitionis, et in ordine ad connitionem veram: unde quando ens connoscitur per sua prædicata essentialia, vere connoscitur, et non sub ratione veri: tunc sub tali ratione connoscitur, quando connoscitur ut connoscibile, et cum ita non connoscatur, nisi quando connoscitur in ordine ad veram, inde sequitur, quod quando connoscitur ut ens, non connoscitur sub ratione veri.

Articulus 2.us Quid sit bonitas, et an consistat in positivo ab ente distincto?

Triplex dat bonitas in rebus naturalis scilicet, moralis et transcendentalis. 1.a est quæ convenit ~~[illegible]~~ cuilibet enti in sibi conveniens est, quæ etiam utile enti; sic calor est bonum igni. Moralis est quæ convenit actibus moralibus consentaneis rectæ rationi v.g. amor Dei. Transcendentalis demum sic communiter definitur: est proprietas entis, qua ens dicitur appetibile. Est communis D. in 1. et patet ejus bonitas ex Divo Dionysio cap. 4. de Divinis nominibus dicente: bonum est, quod omnia appetunt.

Explicata jam bonitate, quæstio 1.a ~~[illegible]~~ articuli pars circa quam diximus, bonitatem importare quid positivum ~~[illegible]~~ realiter ab ente distinctum. Est contra aliquos, sed est juxta D.rem cum Scotistis. Probatur 1. omnibus rationibus, quibus probavimus, unitatem esse quid positivum. Probatur 2. bonitas est perfectio: ergo quid positivum. Item: negatio negationi est quid positivum, est enim duæ negationes affirmant; sed imperfectio, et malitia est quid negativum: ergo bonitas, quæ illam negat est quid positivum. Similiter probatur esse quid formaliter distinctum ab ente rationibus, quibus illud de unitate probatum reliquimus.

Disputatio 6.a de passionibus entis complexis.

Quæstio 1.a de identitate, et distinctione.

Articulus 1.us de identitate.

Tota difficultas in hac materia de identitate, et distinctione penditur ex eo, quod recte intelligatur quid sit res, quid sit ens, seu realitas. Quare ante omnia ad hoc in præsenti explicandum, discutiendum est, quæ propriæ sit.

Subarticulus incidens naturam rei, et realitatem explicans.

Art. 1: de identitate. Sit ratio inveniendo natiq. rei, et ratio talis explicans.

[illegible]

[illegible]

Ante resolutionem 2e partis notandum est, quod gradus metaphisici solent appellari gradus substantialitatis vel quidditates, dicuntur gradus, quia in linea praedicamentali sunt quasi gradus cujusdam scalae, quibus ascenditur ab individuo usque ad genus supremum, et inde descenditur per illos usque ad singularia. Formalitas appellatur, quia quilibet non dicit totam essentiam rei, sed quidem essentiae partem. Ratio talis dicitur, quia quilibet per se sumptus non dicit totam rem, sed tantum aliquid illius, et propterea hoc dicitur etiam aliquitas, quia non dicit totum, sed aliquid. Hoc supposito formalitas seu ratio talis definitur sic: est gradus metaphisicus, seu ratio objectiva adequate conceptibilis in uno conceptu perfecto, et adequate distincto a conceptu, quo concipitur alia formalitas ejusdem rei. Ex hac explicatione colligitur, quod gradus entis, substantiae, corporis, viventis, sensitivi, rationalis, et individuationis, sunt in homine formaliter distincti.

His sic ad resolutionem particulae devenienda dicimus, quod identitas est ratio formalis rationis cujus aliqua dicuntur idem. Haec formalitas est quid positivum superadditum entitati. Prima identitas est quaedam unitas, sed unitas est quid positivum, ut probatum manet. 2o omnis unifica sive formalitas positiva; sed identitas est unifica, siquidem facit, quod unum sit ... Advertendum, quod identitas non est unitas formaliter, sed quid sequitur, et supponit unitatem fundatam; nam sicut unitas in qualitate fundat similitudinem; et unitas in quantitate aequalitatem, sic unitas in esse fundat identitatem.

Identitas primo et simpliciter dividitur in rationis et rationis. Illa quae datur ex parte rei; 2a autem, quae datur beneficio intellectus, ex quo mentis rationis sicut ad similitudinem entis reali, quae triplex fuerit entitas rationis, et rationis existit identitas. Identitas rationis dividitur in identitatem rationis, praeter rationis et ... et identitatem formalem. Identitas rationis est, quae reperitur pertinere inter gradus metaphisicos ejusdem rei, qui se non excludunt: v.g. identitas reperitur inter animalitatem, et rationalitatem ejusdem hominis.

Identitas formalis est ... quia praeter formalem inter duo, tantum, aliquid per individuationem formaliter alterius, sic definitur ab ... in 1. dist. 8. q. ... 3. dicta ex ... ubi ait: voco autem identitatem formalem, ubi illud, quod dicitur sic idem, includit illud ... idem in sua ratione formali, et per se quasi ... v.g. per animalitatem hominis specificata idem formaliter per se distincti vel illius, quia per rationalitatem et ... distinguitur ab omnibus, quod tale non est.

Deinde identitas formalis alia adequata, et inadequata alia. Prima est identitas eorum, quorum nihil est in ratione formali unius, quod non sit in alterius

rationes alterius: v.g. in ere, pro aptitudine quantitatis. Inadequata vero illorum, quorum unum aliquid continet in sua ratione formali, quod non continetur in ratione formali alterius: v.g. identitas hominis et equi, et similium cujusque speciei sub genere; quia homo licet includat in sua ratione formali animal, includit aliquid magis, quod animal non includit in sua ratione formali, nempe rationale.

Hoc supposito, est prima difficultas, et quidem tamen solubilis apud veteres auctores, scilicet in resolvendo an identitas sit potius absolutum, an relativum. Dicunt aliqui esse absolutum, alii vero relativum. Nos autem dicimus neque esse absolutum, neque relativum, sed abstrahere ab utroque: unde et dicitur posse dici, quod licet relatio 2ae speciei sit identitas talis, quae sit relatio, ut est identitas generica, et specifica; stat identitas quae sit quid absolutum, ut est identitas rei secum ipsa: ergo praecindit a relativo et absoluto. Patet ideo; quia si non praecideret identitas ab absoluto et relativo: quia identitas, quae est passio.

Dicunt aliqui, quod identitas est quaedam nova relatio rationis, quod identitas ex terminis distincta, quae non est absolutum, et quid absolutum. Item: identitas est passio, et quid potius realis identitas... relatio rationis... identificatio... Identitas ... identitas relatio rationis ... passio entis.

Advertendum pro ulteriori cognitione, quod licet identitas realis ... relatio, non tamen in omnibus ... identitas ... transcendentalis ... identitas ... separari. ... identitas ... definita, ut est identitas generica, et specifica, ... Petrus, et Paulus identitas specifica ... identitates sunt relationes praedicamentales.

Articulus 2us: de distinctione in communi.

Distinctio est carentia identitatis, seu alietas, seu diversitas extremorum. Dividitur in distinctionem realem, et rationis. Haec prima, a parte rei est illa. Distinctio rationis subdividitur ... in distinctionem rationis ratiocinantis, et rationis ratiocinatae. Prima, quae fit absque ullo fundamento in re, ... ut distinctio Petri a Petro. 2a, quae fit cum aliquo fundamento in re ... quod ratio ... distinctionis ... a parte rei non distincti, dicimus.

Distinctio realis subdividitur ab ... in distinctionem realem ... et modalem ... distinctio ... distinctio ... a parte rei ... Scotus ... Scotica ... vocatur ... distinctio ... inventor ... nominis ... hoc ...

Distinctio ... inclusionis ...

ff alterius: v. g. q.a rationalitas n. includit ff in recptu ff. animalitatis, i de dicunt disqui ff ernatarie.
Dist.o hic e. 2plex: adequata una, inadequata alia. 1a e. ea, ex ua neutra inclusionis ff. uni
vsi ff. inalia, eo q. ua rx. identificat, ut in exemplo aposito. 2a e. illa, q. sedat inter quorum
unu includit in alio, in quo aliud n. includit: v. g. al. disquit ahomine ff inadequate, q.a homo
includit alionem, lic. hoc n. includit in ali.

Dupliciter in atque dist.ni rx. rigorose intelligatur, d.e
poterit vbi.s declarare quot sint signa huius dist.nis. Signa dist.nis rx. [illegible] nunc e dico 3a e.
sig. o dist. rx. tae, se uisse separatim, et sic originis, et strarum separatorum. hi signa sig.
parabatis, i. fcalis, quandonam quum separat, separari pote, sic e ab illo disquit rx.
ab illo. Sufficientia huius signi ad constituenda dist.nem rx. inq. ex D. T. in [illegible] cap. 6. dicente: si
potest unum sine altero esse, neq. de, et ratio, q.d de se possibile est esse sine alio, et sine e. o sive se e.
ipso te, quinalterum sit rx. disquunt.

2m signum e. productis, i. generari, illa rigi, quorum unu produ-
cit aliud, seu a quo illud rx. disquunt. Exemplum patet, nam Filius, et Spiritus Sanctus, q.a Filius
generat a Patre, et Spiritus S. ab utroque procedit. Se patent, i. per consequens rx. disquun tur
posito, q.d eadem illud. Veritas huius signi patet 1o ex D. August. l. 1. de Trinit. cap. 1. di=
centis: nihil potest se ipsum generare. Ad hoc signum potest aliud reduci, quod omnes tradunt D. ex
generationis, et corruptionis; quandoquidem extremum pote generari, seu potius de se generare,
corruptionem a qua aliud rx. pit, i. producit rx. disquunt. V. g. ex quo unum a 1. producat
per creationem, n. destruat per annihilationem, si aliud producat per generationem, et destruatur per cor-
ruptionem, signum e. q. eadem disquunt.

3m signum rerum disparatarum, quorum donatio ab ulla disparatae
et inter se incomponibilia, ut sunt filiatio, et spiratio passiva rx. disquunt. Hoc signum est sufficiens ad rem
dist.m tenendam cum D. T. [illegible] dist. 11. q. 2. ubi probat, q.d si Spiritus S. n. procederet a
Filio, adhuc esse sequentur rx. ab illo; dum n. ullum alia ratio disquendi illos, nisi ratio rerum dis=
paratarum: q. hoc e. sufficiens ad dist.m m. rx. Denota, q. nullum ex his signis e. signum per se sufficiens ad dist.nis rx.
absolute sufficiens: quia propter hoc signa, et dist.o rx. se habent, tanquam superius, et inferius: unde
ex illis ad dist.m valet ca, n. tamen a dist. ad illa; valet, separant: q. rx. disquunt, n. tamen
e contra, q.a possunt aliquo disqui.

Quæstio 2.a in quo consistat dist.o, an scl. in positivo, vel negativo?

Diximus supra, q. dist.o inde explicatur per carentiam identitatis, i. per, quorum unum n. est aliud: unde ei. elebra=
ta ... difficultas: ... quorum ... sit in positivo, an ... identitatis?
Ut resolutionem ... noendum e., q. dist.o ... proprie. Dist.o ... de
... dist.o proprie ... quod ... V. ...

Disp. 6. de praedicamentis relatis.

tivos, et relativos, [illegible] positivos, et rationis, [illegible] dis[tin]ctiva. 2.do [illegible] patentia, et [illegible] inter se, et infinitam, quod valet differre: [illegible] et tamen differunt, ut [illegible]

[illegible] 1a asserit rationem distinctionis in positivo, [illegible] necessitate [illegible] tenent, tale positivum esse [illegible] et tale [illegible] rationem identitatis. [illegible] tale positivum [illegible] ratione, [illegible] fundamentum [illegible] Quiroga, Sanchez, Pontius et alii [illegible] 3a denique defendit distinctionem consistere formaliter in negatione identitatis cum alio: ita noster Faraldo, et Scoti huius provinciae [illegible] manuscriptis. [illegible] quasi addimus [illegible] et [illegible] tenemus, distinctionem esse [illegible] positivum [illegible] tamen esse [illegible] positivum praecindens ab absoluto, et relativo.

Sit prima [illegible] distinctio [illegible] in positivo ab ente distincto praecindenti ab absoluto, et relativo.

Probatur [illegible] 1a, distinctionem consistere in positivo ab ente distincto. 2a tale positivum esse praecindens ab absoluto, et relativo. [illegible] distinctio [illegible] in ratione identitatis, [illegible] distinctio valet [illegible] distinctum [illegible] negativa [illegible] [illegible] distincta. [illegible] identitatis.

[illegible] ratione: nil repugnat [illegible] aliud [illegible] ratione ex [illegible] ente distincto re[pugnat] [illegible] esse idem cum alio [illegible] ratione, et consequenter aliquid positivum. [illegible] distinctio repugnat [illegible] esse idem cum alio [illegible] distinctio esse aliquid positivum. [illegible] ente distincto repugnat [illegible] identificari [illegible] ratione [illegible] [illegible] Scotus [illegible] distinctio [illegible] repugnat [illegible] in positivo [illegible] negativo [illegible] et [illegible] negatio identitatis [illegible] repugnantiis [illegible] [illegible] et tamen [illegible] identi[tatis] [illegible]

Dices: quod distinctio [illegible] repugnantiis [illegible] quod Patri [illegible] repugnat idem cum Filio. [illegible] repugnat [illegible] quod [illegible] mysterio Trinitatis. [illegible] quod Pater [illegible] quod Filius possit esse [illegible] distinctione [illegible] hoc non repugnat [illegible] mysterio Trinitatis [illegible] hoc [illegible] quod Patri [illegible] repugnat esse idem cum Filio, et consequenter [illegible] dicendo [illegible] Petro, cui repugnat esse idem cum Paulo.

[illegible] repugnantiis [illegible] distinctio negatio [illegible] repugnat [illegible] esse idem [illegible] [illegible] repugna[ntiis] [illegible] in positivo [illegible]

Q. 2: in quo consistat dist. an[imalis] in positivo vel negativo.

[illegible] in quo [illegible] cum [illegible] tam [illegible] distincta [illegible] tunc [illegible] entitas, qua [illegible] equalitate [illegible]

In [illegible] plus [illegible] non posse [illegible] de facto identificari nisi [illegible] identificat [illegible] nata [illegible] [illegible] positive [illegible] quae de [illegible] [illegible] negatione [illegible] deficeat [illegible] entitas [illegible] identificat [illegible] falsa.

[illegible] [illegible] habilis [illegible] formalitas [illegible] quamvis [illegible] posita [illegible] sequitur [illegible] dist. [illegible] negatione [illegible] separabilis [illegible] [illegible] negatione [illegible] separabilitas [illegible] [illegible] dist. [illegible] negatione [illegible]

[illegible] dist. [illegible] in positivo [illegible] distincta [illegible] [illegible] distincta [illegible] [illegible] dist. [illegible]

[illegible] extrema [illegible] distincta [illegible]

[illegible] potius [illegible] extremi [illegible] [illegible] dist. [illegible] negativo entis [illegible] distinctus sive [illegible] dist. [illegible]

[illegible] distincta [illegible] dist. [illegible] positivo entis [illegible] distinctus [illegible] in positivo entis. [illegible] positivo entis [illegible] distinctus.

[illegible] formale dist. quamvis hoc [illegible] distincta [illegible] identitatis [illegible] [illegible] [illegible] dist. [illegible] distincta [illegible]

Disp. 6: de partib[us] indivisibilib[us]

[illegible] ratione [illegible] sola [illegible] ablata identitate [illegible] potius ad [illegible] identitatis. [illegible] divisionis [illegible] et potius [illegible] similii. [illegible] minus [illegible] divisionis, qua [illegible] distinctionis [illegible] identitatis, [illegible] divisionis [illegible] ratione [illegible] distinctione. [illegible]

[illegible] absoluto, et [illegible] relativo [illegible] absoluta, et relativa [illegible] ratione [illegible] [illegible]

[illegible] omnia [illegible] ratione [illegible] Deum [illegible] absoluto [illegible] relatione [illegible] absoluto. Sic [illegible] Jesuitarum doctrina.

Arguta Solvunt.

[illegible] distinctione [illegible] ratione [illegible] distinctione [illegible] ratione [illegible]

[illegible] fundamentali [illegible] fundamento [illegible] relationes [illegible] fundamento [illegible] ab fundamento.

[illegible]

q. 2. [illegible] dist. [illegible] repugnantiae.

[illegible] distinctio qua [illegible] identitatis [illegible] tenetur [illegible] [illegible] [illegible] Aquilia [illegible] [illegible] quae definit [illegible] [illegible] [illegible] [illegible] de dist. quae [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] juxta hanc doctrinam [illegible] [illegible] [illegible] [illegible] ponitur.

Arg. 1. [illegible] distinctio [illegible] negativa [illegible] simpliciter repugnat [illegible] [illegible] [illegible] [illegible] simpliciter [illegible] distinctio [illegible] [illegible] [illegible] [illegible] cum illo [illegible] in probatione [illegible].

Resp. [illegible] fuerit.

Arg. 2. [illegible] multiplicando [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] distinctio [illegible] in positivo. [illegible] [illegible] identitatis inter Petrum et Paulum, intelligitur Petrus distinctus a Paulo. [illegible] [illegible] [illegible] unionis inter [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] et separatio [illegible] [illegible] [illegible] unionis [illegible] intelligunt [illegible] separata: [illegible] identitatis [illegible] intelligunt [illegible] distincta.

Resp. [illegible] [illegible] [illegible] probationis. Ad probationem [illegible] [illegible] [illegible] probationis. Diversitas [illegible] [illegible] [illegible] [illegible] separatio [illegible] negatio repugnantiae [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] negatio identitatis, quae [illegible] [illegible] [illegible] negatio repugnantiae [illegible] [illegible] [illegible] [illegible] repugnat [illegible]: [illegible] negatio identitatis [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible].

Arg. 3. [illegible] [illegible] [illegible] [illegible] quo posito ponitur, et quo ablato aufertur; [illegible] [illegible] [illegible] identitatis ponitur dist. et illa ablata aufertur: [illegible] dist. [illegible] [illegible] [illegible] [illegible] dist. quando [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] identitatis, intelligitur [illegible] [illegible] [illegible] [illegible] multitudo, seu divisio [illegible]

cõsistit in gaone unitatis: q[uo]d dist.o in gaone identatis. Pb.a coa: sicut opponit divisio unitati, ita dist.o iden-
titati; d[e] divisio e[st] gaõ: ẽ ẽ dist.o. Lahr.: ut aliqua intelligant esse divisa sufficit gaõ unitatis: ut intelligant
esse distincta sufficit gaõ identatis.

Resp.o ad arg. neg. cons. distinguendo m.m: opp.ta gaone identatis, ponit
dist.o esse, et a priori, ĝõny: inertive, et a posteriori, cedo m.m et sic ad reliqua. Igitur constitutivum formale dist.is
est illud, quo posito ponit a priori dist.o, et hoc modo non ponit dist.o, nisi posito aliquo positivo: et licet verum sit, q[uo]d
posita gaone identatis ponat dist.o, hoc solum e[st] a posteriori; q.o posita gaone, ante e[st] positum positivum illud, q[uo]d fuit
primario, et formaliter dist.o, et ex quo positivo meretur gaõ.

Ad rationes gatam, quo gatio tota destruit ma-
china. Itaque multitudo, seu divisio pro fundamento negationem, de quo pro[batur] positivo: q[uo]d tantum hoc ex. D.o Tho. Im, art. Ied. 9.
alius 2. q. privari, dicam profecto contraria, et negativa, quae aliquid d.icant, ne fortiter dicto:
ex quib.s etiam multitudine et quod positivum, cum parti opponatur unitati, et oppositio a parte positiva
dee parte debet. Atque haec e[st] solutio fundata, et melior; si vero aliter nos solvere vellet, disparitatem assigna-
re, sicut ad paritatem de separatione pori in angulo 3.o

Arg.a 5.o: unum ex termino positive e[st] distinctum ab
alio, et tunc: de ea ... sequitur potentia, quod unum non e[st] aliud provenit a gaone identatis: quod unum e[st]
distinctum ab alio provenit ab eadem gaone. Pb.a m.a: unum ex terminis e[st] distinctum, et eidem opponit: ... e[st]
distinctum ab alio, et non idem ... sequipolentia. Pb.a coa: illud e[st] cum alio equipolens, cujus
positio e[st] cum illo ... ; de potestate hujus, nempe, non e[st] idem cum alio, q[uo]d e[st] hoc, e[st] eidem cum alio e[st] incompati-
bile cum ... e[st] distinctum ab alio: q.o sequipolentia.

Resp.o omissam, distinguendo m.m: dum unum non e[st] aliud
ud provenit a gaone identatis esse, cedo m.m: equivalens, ĝõny. Dist. ... unum e[st] distinc-
tum ab alio esse provenit a gaone identatis, q[uo]d e[st] aequivalent, antiq.um. ... ex ... itaque ...
... sequitur, q[uo]d dist.o sit equivalent gaõ identatis, et ex aliunde sequitur, q[uo]d dist.o sit esse gaõ iden-
tatis; imo p.lat q[uo]d esse sit gaõ, sit gaõ equivalens, neque ... tantum equivalentia in se sufficit.

Ad
equipolentia: igitur 2. ... sufficit identas ..., ... ex ... illorum; ... identatis, sufficit mexio,
identatis, ... e[st] ... quidditative in alio: unde cum dist.o sit connexa cum gaõ-
ne identatis, ... adequipolere illi, ... ; at non sequitur, q[uo]d sit esse gaõ; cum ipso solum dubitemus de
fo.o constitutivo dist.is in praesenti, inde sequit, argum.ti ... non concludere, et sim.a 1.o ne ... ex ...
Resp.o ... ad argum. negando ... ; nam juxta dicta licet omne distinctum sit non idem; ... tamen valet,
non idem distinctum, ut patet de gaone, ... : unde ... ponitur ... : unum ex ter-
minis e[st] distinctum ab alio: unum non e[st] idem cum alio.

Arg.a 6.o: si dist.o consisteret esse in positivo diceret perfectionem; d[e] hoc
e[st] falsum: q.o consistit. Pb.a m.a: si diceret perfectionem, aliqua perfectio e[sset] in Patre ..., quae non e[st] in Fi-
lio, et est hoc non dicendum, q[uo]d ... sequelam ... dist.o Patris a Filio e[st] in Patre, et non in Filio, et ... :
si diceret perfectionem. Prob. ... dist.o consistit in positivo, aliquid positivo esse in Patre, q[uo]d non sit in Filio; d[e]

hoc est falsum: ergo. Probatur minor: tale positivum est quid absolutum, debet ponere in Patre aliquid absolutum, quod non sit in Filio, cum omnia absoluta in Divinis sint communia: ergo.

Ad argumentum respondent aliqui, quandoque in Personalitatibus Divinis esse aliquid positivum, et tamen non dicunt perfectionem. Dantur enim [illegible] quando virus [illegible], quae in isto Scotaxy [illegible] aliquid positivum, et tamen non dicunt perfectionem. [illegible] non dicunt perfectionem simpliciter simplicem, quamvis etiam in [illegible] dicunt perfectionem aliquam, probatur [illegible] probatur. Plures itaque nobiscum ponunt positivum constituentes distinctionem [illegible] hoc sensu, in eodem [illegible] probatur. [illegible] putantes aliomodo non posse in [illegible] argumentum, negant esse perfectionem, se positivum dicere perfectionem, putantes aliomodo non posse [illegible] quod sit in Patre, quod non est in Filio.

Quantum quoad nos attinet dicimus, distinctionem esse perfectionem [illegible] simpliciter, qua meliorem distinctionem in Personis, [illegible] accidentia. Quandoque [illegible] in [illegible] simpliciter, quae non sit in Filio, dicentur de perfectione simpliciter [illegible] in quo sensu [illegible] Personalitates [illegible] perfectione. Ad [illegible] omnia absoluta [illegible] extra [illegible] Divinis Personis, [illegible] omnia absoluta, quae inveniuntur [illegible] ratione Personae [illegible] ergo. Latius omnia absoluta dicentur perfectionis [illegible] Divinis, ratione Personarum [illegible] ergo, et in hoc patet solutio. [illegible] simpliciter [illegible] in Divinis, [illegible] dicentia perfectionem [illegible] ergo, et in hoc patet solutio.

Arg. 2. [illegible] in positivo, ubicumque invenitur distinctio, dari tale positivum, et hoc est falsum: ergo. Patet major, quia [illegible] ubicumque invenit [illegible] necessario [illegible] Probatur minor: Deus distinguitur a creaturis; et in Deo non datur tale positivum: ergo. Probatur major: Deus distinguitur a creaturis ab aliqua entitate positiva superaddita: ergo. Probatur antecedens: si [illegible] positivum: ergo. Probatur minor: Deus distinguitur a creatura [illegible] aliquid positivum, destructa creatura, destruitur distinctio, et [illegible] Deo, ut distinguatur a creatura [illegible] consequenter illud positivum; et hoc est falsum, quia tunc mutaretur Deus: ergo.

Ad hoc, quod est solidissimum fundamentum [illegible] [illegible] respondetur concedendo majorem, et negando minorem. Ad probationem distinguo antecedens probationis: Deus a creatura [illegible] distinguitur ab aliqua entitate positiva superaddita, subdistinguo: ab aliqua entitate positiva superaddita [illegible], concedo antecedens: ab aliqua entitate positiva superaddita [illegible] ab aliqua entitate relativa superaddita, [illegible] antecedens: ab aliqua entitate absoluta superaddita, nego antecedens. Ad probationem [illegible] si tale positivum superadditum Deo esset distinctum a Deo, [illegible] relativum, quod non dicimus.

Argumentum itaque convincit simpliciter, quod illud positivum sit [illegible] distinctum, et [illegible], et hoc necessario [illegible] quia si Deus intrinsece mutaretur, quia subtraheretur illa entitas positiva [illegible] ab illo distincta, quae deficere deficiente creatura: similiter si tale positivum esset [illegible] transcendentale, sequeretur etiam Deum exigere [illegible] dependentiam a creaturis; ceterum ut [illegible] negamus, et tantum dicimus, tale positivum, ut [illegible] [illegible] praecindere ab absoluto, et relativo, quia distinctio in creaturis est [illegible] et in [illegible] Deo absoluta.

Dices: in Deo nulla distinctio, quia intrinsece a creatura distinguatur [illegible] distinctio in absoluto [illegible] Probatur antecedens: Deus denominatur distinctus a creaturis per relationem in illis fundatam: ergo. Probatur antecedens: Deus denominatur [illegible] similiter creaturae denominantur per relationem [illegible] in creaturis fundatam: [illegible] similiter. Respondeo quod [illegible] in Deo datur aliqua nova [illegible] fundata [illegible] denominatio [illegible] subjective in Deo, dicere [illegible] relationem, [illegible] et ad Deum

trato; q.a alias sequentur in Deo multo, atque, quando denominatio e eterna, sicut Deus dicitur a fra subiective in ipso Deo: v.g. e contra denominationes in parietibus suppositis, et similiter denominatio distincta creaturis actualiter, et existentibus, non tamen creaturis, quae sunt possibiles, quod dicimus provenire a forma absoluta subiective in ipso Deo, in qua stat ... Deus a creaturis.

Arg.a 8.o pro sica Iesuitarum: ... constitutivum ... distinctivum, de ratione cuiuslibet rei est ... constitutivum eius: ... distinctionibus: ... constitutiv... ... a se ipsa, ... in ... ab ... distincto, tali potius quam quocumque quolibet alio, ... potius ... Sibi: q. similiter quaelibet res distinguit ab omnibus aliis ... : q. dat processus in infinitum. ... pro ... ad illud potius suppositum, intelligunt Petrus, et Paulus in suo ... intelligunt distincti, negata Petri ... esse Pauli ... distincti ...

Resp.a ad argumentum ... solo ... ... sequitur q. ... distinctivum, ad ... illud ... q. ... radicaliter ... dist. ... quae constituit ... distinctum: unde ... fa cuiuslibet ... eius distinctivum, tamen ... dist. ... integra ... distincta ... fundamentalis, seu radicalis ... ... illud potius suppositum ... ; et ... hoc patet solutio ad 2am propositionem, in qua ... ... ad potius supposita Petrus, et Paulus ... distincti fundamentalis.

Ad ... ... , q. ... ... in quo ... ... dist. ... seipsa distinguit a quolibet alio ... tali distinguendi, ... distinguat: sicut q. unio in ... ... unitiva ... ... distinguendi, ... quae ... suppositio, ... distinguat. dist. ... ... distinguendi, seipsa distinguit a quolibet alio.

Dices: ... constitutivum ... non solum fundamentalis, ... distinctivum eius: ... ... constitutivum ... e ... ... distinctivum: ... ... distinctivum: q. ... quaelibet ... ... in ... ... distinguendi: constitutivum distinctum. ... in ... albedo, ... ad albandum ... parietem ... albi.

Resp.a distinguendo ... ... specificative ... ... reduplicative ... ... distinguendi ... ... Ratio, v.g. ... ... specificative, ... quidditatem eius, praecindit ab hoc ... ... distinguendi ... ... reduplicative, ... dicta ... ad potius distinctum ab ... ... distinctivum ... ... a quolibet alio, ... fundamentalis. ... ... constitutivum ... dist. ... ... dist. ... . 2.o ... ... quo constituit ... distinctum ... fundamentum dist. ... ... dist.

Quaestio 3.a an inter formalitates intrinsecas ejusdem rei detur distinctio formalis Scotica?

Saepe celebrata, atque celebeerrima distinctio formalis Scotica, ex natura rei, infinitorum aemulationem peperit, et quidem iniquè? Siquidem veritas D. N. S. Scoto debetur duntaxat, et Hieronymo testante, ad Galatas 4.o, hic ex diverso veritas ultra inimicos sequuntur. Persequuntur ipsi Scoti veritatis inimici, quia ut ait Tertullianus de praescriptis, hoc erit testimonium veritatis. Haec est ratio, cur Scoti veritas tot patiatur adversarios; et suis tot patent, si quidem inimici sentiunt ad intra veracitatem, profecto reperitur ad extra. Per sua tamen oppositionem (?) ostendunt, quod nos loquimur ad extra, quod ipsi sentiunt ad intra.

Sufficiat pro omnibus ejusdem celeberrimi Jesuitae auctoritas, qui in suis extremis Scholasticis publicis thesibus nominis ingenue, quae doctorum suorum ... veritatis protulit verba: tot sunt anni, quot Scotus distinctionem formalem invenit, et fundamentum praecipuum posuit, et tot sunt anni, quot Scoti fundamentum insolutum manet. ... ingenue loquebatur doctus, qui utinam ... Dei, ... lutare corda simul cum ... Deus, qui ... verbis omittamus ... et ... distinctionem formalem.

Haec vocitata celebrata, et ... Scotistis veritate doctrinae, quae subtilitate rationis ... Seraphica Religione ... abhinc ... adducta. Haec saepius coram Summis Pontificibus propugnata. Haec ... scilicet ad ... aperta ... Haec demum in celeberrimis orbis Academiis Parisiensi, Salmanticensi, Romana, Complutensi, Patavina, Universi..., Viennensi, Bononiensi, et Ferrariensi, et pluribus aliis locis ... et cathedra.

Vasti meritis Scoti doctrina, quod Scotus ipse Begardorum, et Beguinarum barbaram profligavit sectam; adeo haeretici invisa, ut Londini ... Anglia tota deseruit fidem, ... librorum D. S. et Scotistarum copia ... proprium ... verba, haec Scoti et Scotistarum ... iniquitas, ... adhuc in cordibus ... vibat ... doctrina.

Unde pro ejus intelligentia ... [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] ... opticca [illegible]

[illegible]

[illegible]

[illegible]

Melius [illegible]

[illegible]

[illegible] independent [illegible]

Q. 3: an in[illegible] Scotum?

[illegible]

Affirmativa aliquorum Jesuitarum ponitur

[illegible]

[illegible] ponitur [illegible]

[illegible]

Disp. 6: de propr. entis [illegible]

[illegible]

[illegible]

Articulus 1us [illegible]

[illegible]

[illegible] ... proprietatem ... [illegible]

Articulus 2us necessaria ad dist. [illegible] [illegible] ... [illegible]

[illegible] ... multipliciter accipi potest. 1o [illegible] ... illa, quae dicunt [illegible], quae diversas habent [illegible] ... 2o [illegible] ... 3o [illegible] ... identificant.

[illegible] ... De hac [illegible]

3.3. ant[illegible] formalitatem [illegible] eiusdem rei [illegible]

q[uae] versatur inter [illegible] intelligere, seu [illegible], q[uae] est ante omnem operationem intellectus, et denique vocatur distinctio [illegible] [illegible] seu [illegible], sicut illa, quae versatur inter [illegible] et [illegible] [illegible], [illegible] q[uae] [illegible] de illis, de q[uibus] [illegible], nec alio [illegible] [illegible] [illegible] [illegible].

Notandum est 2[o] [illegible] [illegible] enuntiari [illegible] de aliquo subiecto, [illegible] possibiliter [illegible] 1[o] ita ut soli illi conveniant [illegible] de Petro est subiecti, de [illegible] humanitatis [illegible] praedicabile, q[uod] [illegible] [illegible] soli conveniunt [illegible] naturae [illegible] [illegible] 2[o] possunt enuntiari de subiecto aliqua praedicata, quae soli conveniunt [illegible] [illegible] et notata: sicut de [illegible] Dei est libera, [illegible] necessaria. 3[o] possunt enuntiari de [illegible] praedicata, quae conveniunt [illegible] [illegible] et [illegible]: sicut de Petro [illegible] [illegible]. 4[o] [illegible] praedicata [illegible], quae conveniunt [illegible] [illegible], sicut de homine [illegible] sensibilis quatenus [illegible] et [illegible] quatenus [illegible].

Notandum est 5[o] [illegible] contradictionem [illegible] [illegible] dictio oportet dari aliquam dist[inctione]m [illegible] [illegible] [illegible] [illegible] [illegible] [illegible], nec quaelibet dist[inctio] [illegible] ad vitandam [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] ita dist[inctio] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] et denique [illegible] [illegible] notativa, hoc est [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] tativa.

Notandum est 6[o] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] quando [illegible] [illegible] [illegible] [illegible] [illegible] identificantur [illegible] [illegible] [illegible] [illegible] et similit[udine] alicui rationis, et [illegible].

Notandum est 7[o] [illegible] dist[inctio] [illegible] [illegible] [illegible] contradictioni, et [illegible] [illegible] adaequatis [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] intelligentia [illegible], quod [illegible] [illegible] [illegible] [illegible] debent [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible].

[illegible] [illegible] dist[inctio] [illegible] dat[ur], quando de una [illegible] [illegible], quod [illegible] [illegible] de alia: [illegible] notativa. [illegible] identificatis [illegible] [illegible] [illegible] identifica[illegible] [illegible] [illegible] invenire potest.

Articulus 6[us] [illegible] [illegible] et probatur.

[illegible] [illegible] [illegible] [illegible] [illegible] et Scoto [illegible] dat[ur] a parte rei [illegible] [illegible] [illegible] [illegible] praedicata [illegible] [illegible] identificata [illegible] actis [illegible] [illegible] Scota. [illegible] [illegible]

Disp. 6. de [illegible] [illegible] [illegible]

[illegible] [illegible] Ma non [illegible] [illegible] [illegible] Seraeras, qui [illegible] [illegible] [illegible] [illegible] Praeceptor [illegible], [illegible] [illegible] [illegible] [illegible] [illegible]. [illegible] defendunt Durand, Aureol, Prado, Fonseca, [illegible], [illegible], Caramuel, Egidius Lucitanus, et alii [illegible] [illegible] scribentes.

Probatur [illegible]

[illegible] [illegible] [illegible], [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] ratione Theologica, et denique 6.° ratione [illegible]. Circa [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] dist. 2. q. 1. [illegible] [illegible], ubi [illegible] [illegible] [illegible], et [illegible].

[illegible] breviter dico, omitendo

illa verba de dist. rationis, et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Divina [illegible]: A. et [illegible] b, et [illegible] [illegible]. [illegible] Divinus [illegible] A, et b, [illegible] [illegible] [illegible]: A [illegible] b. 3.° ex 3. [illegible] dist. 35. q. 2. [illegible] [illegible] [illegible] [illegible] [illegible] in Deo [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]. Videte omnia [illegible] [illegible] [illegible] [illegible] dist. [illegible]

[illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] ratione [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]. Item: 2. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] ratione quid [illegible] [illegible]. Ex quibus [illegible] [illegible] dist. [illegible] [illegible].

P. 3.° ex auctoritate [illegible]

[illegible] Damasceno lib. 1. cap. 8. dicente: [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Dei [illegible] [illegible]. 2.° ex August. lib. de Trinitate cap. 6. ubi inquit: [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]. Item: ex eodem l. de Trinitate cap. [illegible] [illegible]: verbo [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]. Item: ex [illegible] [illegible] de Trinitate cap. 6. dicente: quid [illegible] [illegible] [illegible] [illegible] multitudine identitatis [illegible] [illegible]. [illegible] [illegible] identificata [illegible] dist.

P. 4.°

[illegible] auctoritate [illegible], et [illegible] ex [illegible] Lateranensi [illegible] de Summa Trinitate, [illegible]: haec Sancta Trinitas [illegible] individua, et [illegible] [illegible] [illegible]. Ex quibus [illegible]: [illegible] [illegible] [illegible] distinctas [illegible] [illegible] [illegible] Divinis [illegible] [illegible] [illegible] [illegible]: [illegible] Divina [illegible] distincta [illegible] [illegible] [illegible] [illegible] [illegible] identificandi [illegible]. 2.° [illegible] [illegible] [illegible] [illegible] Joachim [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Paternitas, et Filiatio [illegible] [illegible].

Q.^c 3: an in [illegible] mutuas ejusdem rei [illegible] [illegible] [illegible]

3.º ex [illegible] Florentino, ubi loquens de processione verbi [illegible] omnia, quæ Patris sunt Filio [illegible] dedit præter Patrem. Ex qua [illegible] sic [illegible], et [illegible] Paternitati [illegible] Pater [illegible] dedit [illegible] Filio [illegible], et [illegible] omnia præter Paternitatem: [illegible] Paternitas [illegible], et [illegible] [illegible] [illegible]: [illegible] Paternitas [illegible] omnino idem, et solum [illegible] distincta, [illegible] Pater [illegible] Filio [illegible] Paternitati [illegible] syllogisticè, et [illegible]: ergo.

[illegible] [illegible] theologica: Verbum Divinum procedit [illegible], et Spiritus S. [illegible] juxta fidem, [illegible] Verbi productio [illegible] [illegible], et Spiritus S.^i [illegible] Divinum, et [illegible] Verbi Divini, et Spiritus S. [illegible]: ergo. [illegible] idem apparet [illegible] omnino [illegible] [illegible] Verbi, et voluntas [illegible] Spiritus S. [illegible] idem.

Resp.^{nt} [illegible] [illegible] [illegible] in Deo [illegible] Verbum, et Spiritus S. [illegible] [illegible] producit Verbum, et voluntas, [illegible] producit Spiritum [illegible] [illegible] [illegible] [illegible] Verbum [illegible], et Spiritum S. [illegible] [illegible] Verbum [illegible] [illegible] producit [illegible] [illegible] Verbum [illegible] [illegible] [illegible] [illegible] ergo.

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] illa [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] aquilles, [illegible] quamvis diversissimo [illegible] [illegible] [illegible] [illegible] [illegible]

Hæc [illegible] diversissimo [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Hanc solutionem [illegible] Caietanus, [illegible] [illegible] [illegible] [illegible] [illegible] Caietani, [illegible] [illegible] [illegible] [illegible] [illegible] Scotistarum.

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Petrus, [illegible] [illegible] Joannes [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

alias in exeunt ad dictores q. nimea de tinea, de alii, et nec in re extrema in ro dehorti et illud de ex¹ et antea fuerunt: et de ex¹ si verificat de subto debet ei ex¹ et quemad modo aptae et dat. Modo sic de aedilitate, et realitate verificat ee, et nec ee ppsr veniendi: quer esse calidi a dicto aportenes.

D. 3ª. q. intos est a talis ee ppsr veniendi, et qd realitate ee ppsr veniendi, ta fuat, et qd idq de a ipsa tenet, lus. est 2ª: q. actus inter aliquas, et qua in ea ppsr. P. 2ª conveniendi, q dicitur ee actus veaus, itallius, da patet: dicit ppsr veniendi, et realitate ppsr veniendi juxta diversas: q actus ex¹ tales. Sibi: q optimali ppsr veniendi, et xalen; de ppsr veniendi; et in veniendi sp a dicunt: q aptae xii radicat: q aptae disquem. Videat Caietanus si ex teut lira evangelistam q fac, et obstavit de loquentium inique.

Resp. Ad illam ad xaone, dicitur 2ª in facta; q similitudo et dissimilitudo q sistunt in indivisibili, q habent latitudinem gradualem, ex quo infert additu eas sit q. et eade ent as negative et ee simul similis, et dissimilis sp fecte aliciunt; potest simul ee simul similis, et dissimilis ipse effect, et ita ait, accidit in hoc, quis non ee perfecte similis eius qualitate, cui sit dissimilis p realitate, nec ee fecte dissimilis q realitate, cui sit qualitate similis.

Dico: licet non sit latitudo gradualis, tamen fundamentum proximum, et ff. similitudini requirit ee fundamentum proximum similitudinis proximus eius eiusdem tanti: dalitas fundamentum proximum similitudinis, et in istas dissimilitudini tam eque: qualitas in unicè est realitas. P. md. fundamentum proximum similitudinis est unitas, et dissimilitudinis multitudo, tunc ita non est multitudo, nec ea: q. d. Hinc sic, qualitas fundat unitate eius quo, et realitas multitudine: q istud est illa.

P. 1ª. ratione D. S. q. 2. mi fel aneae, et pote fex itaque creat, q quia in divinis: talitas est eade cum realitate, tantas identitate quanta alitas est eade secum ipso, ubi d. Ladqu edicant ea ipse a illor: q alitas disquo: ex natura. Md. patet, quia identitas in talitate, et realitate, nequitem, quar identitas a litati secum ipsa. P. 1ª. pars: si alitas identificantur cum realitate tanta identitate, quanta secum ipsa, non dis que ul ab illa virtualiter, nec dist. ex ratione; d hoc est ipsor: q intenet 1ª pars. P. md. identitas reali ex parte alitate, secu ipso talidi, ut excludat q rationis dist. virtuale, et cum fundamentorum alitati secum ipsa; d juxta ipsos tanta identitas ex parte alitate, et realitate, quanta ex alitati secum ipsa: q. n. disquereb ex natura.

P. 2º. ex parte ea: si alitas identificantur cum realitate tanta identitate, quanta alitas secum ipsa p sed ata contradictoria, quis verificari nequeunt de ead alitate, non pro sent verificari de alitate, et realitate; d hoc est: q talis identificant. P. mj: ista contradictoria verificari nequeunt de ead alitate: alitas est ppsr veniendi, alitas non est ppsr veniendi; dista verificari simul de alitate, et realitate; q par data contradictoria, quis nequeunt verificari de sola alitate possi de alitate, et realitate verificari.

Standi ratione q. 2ª, sil, q alitas

identificat cum ratione in identitate, quanta aliter se ipsa, ac se in se ipso: igitur realitates et rationalitas a parte rei actu dat quasi identitatis, quae habet aliter se ipsam, et tunc idem: quod dat distinctio formalis ex natura rei inter realitatem et rationalitatem. Probatur: quia identitas, qua realitas habet se ipsam formaliter, non datur illis inter realitatem et rationalitatem, dat quasi identitatis, qua habet aliter se ipsam: quod dat distinctio formalis. Minor patet; quia aliter se habent formaliter ibi, et non infert; quia quasi identitatis formalis se ipsa non habet formaliter inter se et invicem illa.

Forte esset dicendum, quod illa quasi identitatis inter realitatem et rationalitatem non actu, sed virtualis, et consequenter solum infert distinctionem virtualem in se ipsa. Dico: quasi identitatem inter realitatem et rationalitatem in actu: quod dicendum. Probatur: ante quam aliquid prædicetur in actu, et a parte rei, quantitas gradualis, neque per modum intensionis, tenet non actu; identitas constat ante realitatem et rationalitatem in actu: quod quasi identitatis, in qua consistit tanta, est gradualis in actu. Minor patet; neque albedo est intensa per modum intensionis, et actu.

Instat: quamvis identitas quasi inter realitatem et rationalitatem, sit virtualis, quasi identitatis est in actu, et a parte rei, quod quasi in actu identitatis, est intentionaliter quod distinctio inter realitatem et rationalitatem dat aliquam distinctionem actu. Probatur: in actu et a parte rei non dat quasi illas identitas virtualis inter realitatem et rationalitatem, alias non distinguerentur virtualiter, sed actu, et a parte rei dat quasi illius identitatis, et consequenter distinctio aliqua actu.

Respondetur: distinguo: ad perfectionem graduationis, sicut realitatem, cum ratione convenit, sed non in ordine ad eandem operationem, et rationalitatem, cum ratione conveniendi in ordine ad diversas, per consequens illa non distinguntur realiter, et ex natura rei, ab ista, sed solum virtualiter, et in ordine ad diversas operationes, quia homo est unus simplex formaliter, distinctio quatenus potest sentire, et ratiocinari, quatenus potest discurrere. Ita Ocam, Arriaga, et Haminceles, et hæc est mentio fuga et causa nostra argumenti.

Solvitur: aliter, sicut etiam dependent a notione operationis est perfectio conveniendi, et similiter rationalitas perfectio ratiocinandi: quod distinguuntur solum intrinsece, et intentionaliter. Probatur antecedens: sic perfectio non est operationis, et est identitate cum eo: quod sunt tale perfectio. Probatur antecedens: relationes prædicamentales sunt operationis, et hoc non obstante, relationes prædicamentales conveniunt in eo relationi: ergo sic possibile. Rationes alias, quas Scotus pro aliis signis distinctionis formalis convincent, erant, brevitati causa omitto, et a quibus illarum solvendas potestis.

Articulus 1.us argumenta ex Autoritate solvuntur.

Augustinus lib. 15. ex Theologis 7. de Trinitate, ubi ait: Deus est ipse, quo est vivit, et eo quo vivit intelligit, et eo quo intelligit potest, et eo quo potest; quod simplex Deitatis natura unum habet esse vivere, et omnia posse. 2.o ex Concilio Florentino, ubi Ioannes Episcopus Ecclesiæ latinæ ait: Divina sapientia, et essentia nequeunt diversa, et quando unus in intellectione differre videntur. Ex eadem 16. ait: haud quaquam quantitas videntur, quæ credentur, quando solatione differre videntur: quod distinctio nota est in Patre, et Filio.

Respondetur ibi

Disp. 6: de paorib.s entis cplexis.

qdq.o Patres ponunt omnino: qd entitas intelligendas id est entitatem a rigorose, qd patet ex ore plis adductis. 2o, q. juxta D.res Seraphicum, et S.m in 2. dist. 33. q. unica, illa tres et distractive locuti fuerunt declinantes ad extremum, et admisi fuerunt. Volebant Patres extingere Hereticos dicentes esse, et Paternitatem, et attributa rigorose distingui, et ut hanc distinguerent heresim, negabant omnem dist.m, et admisi fuerunt, sed per dist. ~~~

Resp. ad 2o Atoritates Patrum veneratione multi fecere; q. dd loquunt Patres in rebus, quae non de fide possumus sequi q. dd ipsi pro nob. relinquentes, quae ipsi ranos, ut ait D.r S.s in 2. dist. 16. quae regula sup. fit Scotus ex suo Aug.no Augus.t epistola 111, ubi loquendo de Jb rosio Ireneo, Hyeronimo, Atanasio, et Hilariano; nihil ent. quorumlibet diss.m quamvis Catholicorum, velut scripturas canonicas habere debemus, ut nob. n. liceat, salva honorificentia quae illis debet, aliqua in eorum scriptis improbare, aut respuere, talis ego sum in scriptis aliorum, tales esse volo int. lectores meorum.

Ad Atoritatem D.rum Florentini concil.a verba illa n. est. lit. sed Joannis theologiagentis partes, latinorum, a Grecos, temporis Andrea Ruvegantis inter eos Ioannem, et Marcum, qui omnia, quae inspeculis disputant. de sunt parum, qd Ioannes ille, qui Dominicanus erat, gaudet dist. nostra. Hec dicitur distinguere possumus vocto qd approbare, nam illa sola approbavit qd ad illud, qd esse, et paternitatem n. distinguit. a rigorose, cujus oppositum asserebant Heretici, n. vero illa approbavit qd ad illud, utrum distinguant virtuali formali, et virtuali, et formali, abstractione; tantum enim dixerit distinguit identitatem, et Catholici D.es loqui per aliquot, ut disputarent, de ipsi gatis dist.

Arg. 2o: dist. Scotica dist.o potest a Gilberto Poretano; cujus dist. damnata in concilio Remensi; ergo, et dist.o Scoti. Min.r patet; nam Gilbertus solum asserebat, inter naturam, et personam n. materiali abstractione, sed theologica videri rationem, dividere; formalem materiali dist.m abstractionem rationis, et theologice videri rationem dist.m quae tendit ad rem: qd. Sic fuit illi Basquez suaspecta temeritate, dimendacissime, ut ait Eximius Suarez, ex preclaris Patres Societatis, et Egidius Lucitanus lib. 1. de beatitud. q. 3. art. 2. ubi ait, sensu generi, cani his vivialis centia, et in quo deal dicere, ppne Scoti cum ppne Gilberti, quae damnatam esse, quam falsum sit, videbit ex ipsa relatione Gilberti, ut refert a Matheo Parisiensi in historia anglicana ad annum 1148 apud quem haec est ratio Gilberti proponit.

Proprietates Personarum relationes quae dicuntur eternam si, quae n. si quidem ipsi e Deus, diversam numeram, et diversam sup. sunt, et sunt tres unitates, et sic multa eterna si, quae n. unitas Deus. Hanc ppnem damnabit Eugenius 3.us quae toto celo distat ab opinione Scoti: unde Gilbertus per rationem theologicam intelexit rationem, quae videri ante dist.m rigorosam, et patet hoc; nam Gilbertus negavit simpliciter hanc ppnem: Paternitas e Deus, at vero D.r S.s illa ab ille recedit propter rationem identatem. Circa hoc videre Scotas, et precipue Cendin, qui hoc egregie tractat.

Arg. 3o. contra D.m probat dist. rationem potest

Q. 3: an in [illegible] formalitates mysticas ejusdem dei dist. [illegible]

a Gilberto: q. 8. 1a. ratio D. est, quod essentia divina communicatur, et Paternitas non; ergo distinguuntur. nec communicatur utrique, et distinguantur, ergo Paternitas: q. 8. Praemissa evidenter: modo sic, dicta distinctio realis argui [illegible] D. probat distinctionem realem inter essentiam, et Paternitatem: haec argumenta [illegible] de aparte [illegible] ponderata, omnino [illegible] rationem [illegible] tristia, et nil inveniunt difficultatis. Retorquet [illegible] ipsius ratio, qua probant distinctionem virtualem, ergo probat distinctionem realem, quia probat distinctionem formalem. 1a. ratio quae probat distinctionem virtualem est, quod essentia communicatur, et Paternitas non; et essentia communicatur [illegible] [illegible] et Paternitas non; ergo.

Itaque responsio [illegible] quod duae rationes D. sic equivocent cum ratione Gilberti, per signum, quod unde est per [illegible] [illegible] apertae sunt [illegible]. [illegible] error erat in principiis divinis, et multo[illegible] [illegible] principiis fidei. Veritatis defecerunt [illegible] haeretici, et Catholici catholice crediderunt. Patet hoc, quia iisdem utuntur argumentis ad suam defensionem [illegible] praemotionem physicam [illegible] [illegible] Calvinistae; verum [illegible] discrimen, quia isti ex necessitate praemotionis inferunt necessitatem, nempe [illegible] involuntatem, illi vero fideles et Catholici inferunt infallibilitatem, nempe [illegible] cum plena libertate. Similiter Jesuitae iisdem [illegible] argumentis praemotionem physicam, ac Pelagiani negabant necessitatem gratiae; ergo error in [illegible] unde [illegible] Scoti, et Gilberti eadem sunt, [illegible] tamen Gilberti est haeretica, et [illegible] Scoti Catholicissima.

Respondeo igitur [illegible] [illegible] [illegible] omissam probationem, distinguendo: essentia [illegible] communicatur, de [illegible] communicatur [illegible], hoc est, [illegible] [illegible] [illegible] [illegible], [illegible] [illegible] et suppositum probationis, nempe communicatur essentia sine Paternitate [illegible] [illegible] [illegible]. Itaque [illegible] [illegible] [illegible] [illegible], prout [illegible] [illegible], [illegible] [illegible] [illegible] formalitate. Ad propositionem, quod essentia communicatur Filio, sin intelligit, quod communicatur a patre, [illegible] [illegible], [illegible], [illegible] communicatur prout [illegible], et hoc est [illegible]; quia essentia sine Paternitate [illegible] [illegible] [illegible] Paternitate, [illegible], [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] communicat.

Arg. 4. D. sic [illegible] [illegible] [illegible] [illegible] omni opinione Thomistarum, et theologorum [illegible] [illegible] [illegible] [illegible], [illegible] revera, [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]. Respondeo [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible], et [illegible] [illegible] [illegible], ut patet ex probatione [illegible] [illegible] D. [illegible] [illegible] illius [illegible] [illegible] [illegible] [illegible] D., omnino [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible], et probabilitate.

Interrogas: [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] probabilis, et [illegible] [illegible] probanda? [illegible] [illegible] fuerit [illegible] [illegible] [illegible]? [illegible]: [illegible] [illegible] [illegible] probabilis? [illegible] [illegible], [illegible] [illegible] [illegible] [illegible] [illegible] probabilis erit? [illegible] [illegible] [illegible] [illegible] praemo [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] 19. puncto 4. §. 9. ubi [illegible] [illegible] [illegible].

Disp. 6: de ... entis complexis.

Articulus 8.us Argumenta Theologica enervantur.

Arg. 1.o unicae, et trinicae in arguunt dist. ff. [illegible] et a Paternitate probat dist. ff. cum Paternitate, ergo. P.a ans: de eadem individ. sibi [illegible] verificat. et unice et trin. [illegible]. P.a ans: Personalitas Verbi Divini, et Filiatio eadem individualiter; ita de illa verificat. et unice, et trinice a parte rei [illegible]. P. [illegible] Person [illegible] nat. humanitatis C.ti D.i [illegible] Personae; trinicat. Filiatio, a [illegible] nat. hanc Filiat. [illegible].

Resp. d. argumentum ultimam [illegible] Filiatio [illegible] unicat. nat. hum. [illegible] denominative, [illegible] Personalitas enim Verbi, et Filiatio [illegible] eadem individualis ff. unde sicut illa unicat. nat. hum. C.ti D.i [illegible] filiatio [illegible] nat. Personae, et Filii, tribuit nat. hum. C.ti D.i [illegible] denominare, cujus nat. a [illegible] capax, [illegible] Personae [illegible] filii; q.d. [illegible] nat. incapax [illegible] nata propter dissimilitudinem [illegible] nata Divina.

Unde [illegible] justificat. q.a unicat. [illegible], et trinicat. [illegible] arguunt dist. ff. [illegible] entative, et trinicat. denominative solum arguit dist. [illegible]. Doctrina patet: subsistentia, [illegible] Personalitas [illegible] eadem ff. et tamen [illegible] nat. [illegible] Personae; [illegible] [illegible] hypostasis, et [illegible] nat. [illegible] positio [illegible].

Arg. 2.o datur dist. ff. individuum Personae et [illegible] complexum sicut [illegible] sola; [illegible] D.r in t. dist. l. q. 2. contra Concilium Lateranense cap. de summa Trinitate; [illegible] simplicior Personalis [illegible] gradus simplicitatis deficeret Deus, quae [illegible] [illegible] nullum [illegible] complexum [illegible] sicut partes ex quibus componitur; [illegible] dist. ff. Persona [illegible] ex pluribus ff. [illegible] data dist. ff. [illegible].

Ad solutionem argumenti notate, quod hoc [illegible] Deus [illegible] q.a dist. Personarum [illegible] simplicitati Dei, quam [illegible] omni cogitabili debere, sicut [illegible] propter D. M. illuminatus (Mairon in t. dist. 8. [illegible]) [illegible] simplicitati Dei [illegible] dist. ex natura rei [illegible] positione. Nec [illegible] tamen [illegible] Trinitate Personarum, sicut [illegible] dist. [illegible]. Patet hoc: [illegible] simplicior est Persona, Personalitas [illegible] dist. [illegible]; [illegible] argumentum tenent solvere. Item: simplicior est Deus [illegible] Personarum dist. [illegible] Personarum dist. [illegible] Minime.

Resp. [illegible] q.a statuo [illegible] dist. [illegible], et Personalitate, et quod Persona gaudeat eadem simplicitate [illegible]. [illegible] Trinitas ex Concilio Lateranensi [illegible] complexa, et tamen [illegible] dist. Personarum; [illegible] dist. [illegible] Personae simplicitas, etiam [illegible] q.a simplicitas, quae perfectio Dei, solum [illegible] positionis, quae [illegible] perfectionem [illegible] ff.

Dices:

Qo. 3: an inter formalitates mysticas eiusdem rei det distinctio formalis? Scota?

[illegible] simplicior et persona divina [illegible] identificaret cum personalitate [illegible] debet poni. Retorquetur instantia sicut arguitur praecedens. Diceres [illegible] simplicior est simplicitate possibili, quam simplicitate [illegible] contradictoria [illegible]. Verum quod persona est simplicior [illegible] identitas [illegible] cum personalitate [illegible] contradictoria, quia [illegible] indivisibiliter [illegible] verificaret [illegible] [illegible] debet [illegible]. Et dicitur quod est simplicior simplicitate opposita multitudini [illegible] compositioni [illegible].

Articulus 3us Argumentis [illegible] occurrit.

Arg. 1o distinctio [illegible] entis [illegible] rationis [illegible] distinctio realis [illegible] rationis [illegible] formalis [illegible] nec [illegible] rationis [illegible]. Retorquetur [illegible] [illegible] et [illegible] praemissis [illegible] ponunt ex illo [illegible] distinctio virtualis [illegible] distinctio virtualis necessaria, quia iuxta illos haec distinctio [illegible] identitate [illegible] necessaria rationis, cum haec [illegible] et ab intra [illegible] iuxta illos [illegible] fundat distinctio virtualis. Respondetur [illegible].

Respondetur [illegible] [illegible] distinctio rationis [illegible] apparet [illegible], [illegible] hoc modo distinctio [illegible] distinctio [illegible] Scotus [illegible] hoc [illegible] apparet [illegible] [illegible] [illegible] [illegible] [illegible]. [illegible] quia etiam [illegible] [illegible] rationis [illegible] distinctio formalis quae sequitur ad [illegible] necessario [illegible] rationis [illegible] [illegible].

Arg. 2o distinctio formalis [illegible] distinctio [illegible] rigorosa [illegible] distinctio [illegible] distinctio [illegible] rigorosa [illegible] distinctio formalis [illegible] illa [illegible] distinctio [illegible] magis intima [illegible] distinctio formalis [illegible] rigorosa [illegible] distinctio formalis [illegible] rigorosa [illegible] extrinseca [illegible] [illegible] ideo [illegible] magis [illegible] Petrus et Paulus, quia illi [illegible] [illegible] distinctio illa [illegible].

Respondetur [illegible] probationi, quia [illegible] distinctio [illegible] necessario [illegible] possibilitatem [illegible] possibilitate cum identitate [illegible] distinctio formalis [illegible] possibilis cum identitate [illegible] distinctio [illegible] [illegible] sequitur quod [illegible] illa [illegible] distinctio quae magis recedit ab identitate [illegible] distinctio [illegible] omni identitati opponatur, ideo [illegible] distinctio [illegible] quae [illegible] opponitur identitati [illegible]. Hoc [illegible] ad ultimum [illegible] siquidem ideo, et [illegible] quae magis distinguuntur quam Petrus et Paulus quia [illegible] ab identitate numerali, illi vero a numerali et specifica.

Diceres: illa [illegible] distinctio quae [illegible] opponitur identitati [illegible] distinctio formalis [illegible] distinctio formalis [illegible] identitati [illegible] identitate [illegible] opponitur distinctio [illegible] potest [illegible] identitate formali [illegible] [illegible] aliqua distinctio [illegible]. Respondetur [illegible] illa [illegible] distinctio quae [illegible] opponitur identitati [illegible] [illegible] simul [illegible] opponitur identitati, [illegible] semper. [illegible] distinctio formalis [illegible] opponitur identitati [illegible] identitati [illegible] simul [illegible] [illegible].

Maxima [illegible] distinctio est illa quae [illegible] opponitur identitati [illegible] quae [illegible] opponitur [illegible] debent [illegible] distinctio virtualis opponitur identitati [illegible] quae est maxima, et tamen distinctio virtualis [illegible]

xima. Ulterius: unitas generica ponit divisionem generis, quae est maxima divisio, et tamen unitas generica non est maxima unitas, cum sit compatibilis cum divisione specifica, et numerica; ergo vice versa, [?] [?] maxima unitas, cum omni opponatur divisioni, divisio numerica non est maxima divisio, cum possibilis sit cum unitate specifica et generica: quae cum dist. formalis solum opponatur identitati formali, et dist. ex natura rei opponatur identitati formali et reali, siquidem omnem identitatem excludit, sequitur dist. formalem esse minorem dist. ex natura rei.

Arg. 2. contra Ochamistas Nominales: si daretur dist. formalis ex natura rei, maxime in rationalitate et animalitate; sed in his non datur: ergo. P[robatur] m[inor]: ideo in rationalitate et animalitate daretur dist. formalis ex natura rei, quia sine de eodem indivisibili identitate verificarentur duo praedicata contradictoria; sed quamvis non daretur dist. formalis, verificarentur talia praedicata contradictoria; ergo in his non datur dist. formalis. P[robatur] m[inor]: praedicata contradictoria quae verificarentur de homine v.g. sunt, quod homo conveniat, et non conveniat cum equo, deinde non sunt praedicata contradictoria: ergo

P[robatur] m[inor]: quod homo conveniat generice cum equo, et non conveniat specifice cum illo, non sunt praedicata contradictoria, dum de homine verificari debeant simul contradictoria. P[robatur] m[inor]: una contradictoria debet negare totum id, quod altera affirmat; sed convenire specifice negat convenire generice: ergo. P[robatur] m[inor]: P[robatur] m[inor]: convenire generice affirmat esse principium convenienti specifice; et non convenire generice affirmat esse principium conveniendi, deinde principium conveniendi generice non est principium conveniendi specifice: ergo.

Ante solutionem directam retorqueo argumentum in Ochamistas: ideo in rationalitate et animalitate daretur dist. rationis, quia sine verificarentur duo praedicata contradictoria de eadem indivisibili formalitate; dum hoc falsum, quod non daretur dist. rationis. P[robatur] m[inor]: convenire generice, et non convenire specifice, sunt verificabiles de reali, et reali, non sunt praedicata contradictoria: quae verificarentur. Hoc supposito respondeo directe distinguendo ma[jorem]: dum non sunt contradictoria supposita dist. formali, concedo maiorem; non supposita, sive negata, nego maiorem, et cum hac dist. adiecta ad probationem.

Itaque probationem nostram sic intendo, quod si idem, et cum hoc esse in utroque ex eadem formalitate, et reali, conveniret in hoc ratione differendi, et conveniendi: unde dicerent contradictoria, et non conveniendo ... quod illa convenire cum eadem formalitate ... et ita est de reali, quia sine daretur dist. formalis idem formalis ... ut tota primae ultima generica, et specificationis; cum nulla daretur dist. in illa delineata.

Supposita quod dist. formalis in id, et reale utrumque, quod conveniat ultra generice, et non conveniat ultra specifice, quod homo ex ratione eadem est contradictio; et ex hoc beneficio dist. formalis ex natura rei, quod realitas non est una ... sive linea generica, sive specifica, absque supposita dist. formali, tunc convenire generice, et non convenire specifice esse eiusdem lineae contradictio, quia convenit generice est sola animalitate, et non convenire generice est rationalitate, quae cum supposita dist. formali est ide[?] formalitate, et reale, id est non convenientia specifica est non conveniendi generica, et e contra.

Dices 2a: natura humana non fundat relationem Petreitatis v.g. identitatis [?], et dist. formalis ex natura rei, si non constituerunt in indivisibili formalitate; potest fundare convenientia, et disconvenientia ... sive numerice quam et specifice et realitas ... tunc in indivisibili formalitate ... potest fundare. Ratio: natura Petri, et Pauli praecise specie, convenientia specifice, et disconveniens secundum ... probabilis: ergo eadem formalitas potest fundare convenientia generica, et disconvenientia specifica, et idem de alibi.

q. 3: an inter habitudines entitas ejusdem rei detur dist. f. Scoti?

Resp. resol. antiquorum doctorum. Disparitas, q. a dist. f. fundatur in earum repraesentatione, sed ut pro parte latius [illegible] identificant; atque convenientia specifica non fundatur supra convenientiam genericam, [illegible] convenientia specifica, nec convenientia generica fundatur supra convenientiam specificam, quemadmodum [illegible]. [illegible] quando una [illegible] fundatur supra aliquam [illegible], et [illegible] [illegible] distinctis [illegible] f. [illegible] [illegible] diversas f. [illegible] dist. f. supra rat. identitatis fundentur [illegible] convenientia specifica et convenientia generica, etc.

Ad 2um [illegible] Disparitas [illegible] convenientia specifica [illegible] repraesentativa, quae [illegible] [illegible] [illegible] [illegible] convenientia [illegible] [illegible] convenientia [illegible] aliqua debet supponi [illegible] [illegible] [illegible] et convenientia generica [illegible] sine convenientia specifica [illegible] convenientia [illegible] [illegible] convenientia specifica [illegible] convenientia generica [illegible] [illegible] [illegible] fundandam convenientiam genericam, et specificam [illegible] f. [illegible]

[illegible] identitatis [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] absolute, et relative [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] identitas [illegible] dist. [illegible] [illegible] [illegible] identitas [illegible] [illegible] [illegible] [illegible]

Resp. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Sicut identitas [illegible] f. [illegible] identitas f. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] f. [illegible] [illegible] habitudines ejusdem rei.

Ad probationem, [illegible] identificant, [illegible] [illegible] dist. identitas [illegible] [illegible] [illegible] dist. f. [illegible] identitati f. [illegible] [illegible] [illegible] identitati [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] identitas f. [illegible] dist. [illegible] [illegible] dist. f. [illegible] identitas [illegible] [illegible] identitas f. [illegible] dist. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] identitas [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] identitas f. [illegible]

Identitas [illegible] identitas f. [illegible] [illegible] dist. in eadem linea [illegible] [illegible] [illegible] [illegible] f. [illegible] atque identitas f. [illegible] [illegible] [illegible] [illegible]:

unitas numerica, quae summa unitas est, nullam admittit divisionem, et tamen unitas specifica, quamvis excludat divisionem specificam, compatitur tamen cum distinctione numerica; itaque unitas specifica et divisio numerica sunt diversi generis, et tamen dicitur unitas specifica non summa praeter unitatem numericam. Similiter juxta Thomistas quamvis distinctio virtualis compatibilis sit cum identitate reali, tamen cum tali identitate non est compatibilis distinctio realis, eo quod sit illa summa in linea identitatis.

Ad [illegible] ... Similiter [illegible] ... aequivalent.

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

Arg. 6. [illegible]

q.o 3: an in[ter] qualitatem [...] exigat de[...] dist.[...] ff. Secta 1.a

[Qu]alitas equi[...] identificat[ur] cum [qu]alitate. P[robatur] 2.a [...]: q[uo]d alt[...] [...] exigit [...] identi=ficari cum alio, ubicumque sit [...] identitatem da[...] [qu]alitas exigit identificari cum [qu]alitate: [...] sisti in eque [...] identitate cum [qu]alitate.

Resp[ondeo] p[rim]o ad argum[en]tum [...] q[uo]d dist. ff. [...] et [...] de [...] [qu]alitas in [...] exigit identificari cum [qu]alitate, [...] [qu]alitas [...] tute [...] et ill[...] sequit[ur]. [...] quo [qu]alitate [...] exigit identitat[em] cum illa [...] in [...] [qu]alitate [...] in [...] exigit identitat[em] cum illa, et hoc [...] identificat[...] [...] q[ui]a [...] ad [...] [...] [...].

[...]dices: [...] exigit identitatem cum [qu]alitate, quot[ies] [...] [...] [...] [...] identificat[ur] cum [...] [...] q.a dist. ff. [...] [...] [...] [...] [...] [...] quend[am] [...] [...] argum[en]t[um] [...] exigit, q[uo]d dist. ff. [...] [...]: q.a [...] ex [...] independenter [...] et in [...] dist. [...] [...] ad dist. ff. [...] [...] identitas [...] ff. [...] [...] [...] ff. [...] independent[er] [...], tamen [...] identificat[...] [...] [qu]alitas [...] [qu]alitate [...] [...], in quo solum identificat[ur] cum illa.

Resp[ondeo] [...] [...] dist. ff. [...] [...] [...] q.a [...] [...] [...] [...] [...] [...] [...] [...] diversos effectus [...] [...] [...] [...] [...] ff. [...] [...] [...] [...] [...] [...] debere [...] [...] [...] [...] illuminandi, calefaciendi, [...] involuntate [...] [...] [...] [...] tunt [...] [...] omnes [...] ab eadem virtute [...] [...] virtute [...] [...] [...] [...] [...] [...] [...] [...] [...] [...] [...] [...] [...] [...] [...] [...].

Resp[ondeo] [...] [...] [...] [...] [...] [...] [...] [...] [...] omni voluntate [...] [...] [...] [...] [...] [...] [...] [...] [...] [...] [...] [...] in ea [...] voluntate [...] identificat[...] [...] [...].

Resp[ondeo] 2.o [...] [...] [...] [...] [...] q.a [...] [...] [...] [...] [...] [...] [...] [...] [...] [...] [...] [...] [...] [...] [...] quando [...]

omes ab illis provenientes requirunt ex suis rationib. aliquas ppias dist.as: imo posito q. do ab effective ingerat causa ff.ta praebet suos effectus, necessario debet habere distinctas rationes ff. per effectus praestet q. a n̄ habet aliud, a quo deterat, et aliunde causa ff. exhibitio novit sui ipsius: unde omnibus dist, q. d spadans ei in spiratione praebet illud eius, q. d nos effect: et eo modo deno- minetur vegetativus, sensitivus, et a aliis, necessario da, a qua hjs denominationes prove- niunt, debet habere rosectas rationes ff.

Potest hoc patet exemplo de sole, nec in suo praesentia aptuar diversa ppria, nec ad necessitate faciendi, dissecandi, et humectandi, q. a tales effectus procedunt ab ipso ingere causa efficienti, n̄ a ndingere causa ff.ta: sed idem de calidus, siccus, et q. a effectus tum to nando ne qua ingerat causa efficientis exercet, qua tenus sol liminat mundum, proxime causa ff.is; ergo sequens denominatio a lucidus, hinc, q. d luci affigatur omnino.

Ad illud de volitione, et nolitione, judicio, et apprehensione, quae ex se proveniant in ingere causa efficientis distincta ppria postulant in radice, hoc, dist. as p. as ex natura rei, aliis diptar, resp. q. d est apprehensio, volitio postulent distinctio ppria, a quib. procedant, sit amen distinctione ppria postu- lant nolitio, et volitio, nec apprehensio, judicium, et discursus, et rao e. q. a actus voluntatis, et determines postulent diversum modum procedendi, q. a actus intellectus naturaliter procedunt, et actus voluntatis libere, qui modi operandi sunt in divisibiliter in ppo operante in se, q. a ppius li- bere a se inesse videtur, et ppius naturale, qua ab intrinseca abalio, se habet ut sic.

Lex tertium dicitur, po- tent actiones eundem modum procedendi, ppri patet, q. a voluntas potest ire si de qua et volendo, et nolendo, et [illegible] hoc sunt actus intellectus, qui eundem modum procedendi, naturalem, per eundem multiplicant. ppa posita de eodem ppo proveniat: ppo effluunt deinde ratione ipsa, a qua tanquam a radice effluunt, sequitur idem omnino multiplicari ppa, q. a p. sic effluunt ab ipsa ut intrinseca causa efficienti, et aliunde intellectus eundem procedendi modum operantur.

Arg. 5. idea, et aliis probationes, q. a diversa definitionibus definiuntur, distinguuntur ex natura rei probat. q. d. ded. ig. una sunt divisibilis entitas potest diversis definitionib. defi- niri: ig. . . . dari et intellectiva, et volitiva diversis definitionib. dist. q. d. 2. volentes, ut volens, et nolens; 3. intellectus practicus, et speculativus; 4. intellectus judicativus, dis- cursivus &, illae definitiones diversas inaugurant dist. 4m de ea se ipsa, nec voluntati potentiae, ipsis ipsis.

Resp. distinguendo m. q. a diversis definitionib. definiuntur distinguuntur ex se, re edendo m prout aspiciunt diversa motiva, quod etiam hoc sensu ad probationem, distinguendo. Ut q. diversae definitiones inferant magis dist. m 4 sim requirit praeter identitatem ex natura rei, quod veniant definitiones ex se, et sic sing. diversas definitiones veniunt ab alio prout aspiciunt diversa extr- ea motiva an inferant dist. m ff. a et ea etiam motiva q. 1mo ab istius et ab aliis veniunt diver- sae definitiones; 2do vero a se, in ista voluntas diversas definitiones veniunt, et in se solis [illegible] fuerit, secus vero a se ipsa.

Arg. 9. sicut dist. Scotus inter praedicata [illegible] sit inter praedicata

Q.º Dari in formalitate mystica e[...] det dist.º form. Scota?

absoluta, d q.ª meat int. form.ª apelat. ... q. q. meat int. absoluta apelati debet absoluta; ddist.
absoluta [...] rigorosa [...] Resp. g[...] absolutus po. sumi quat. nigl. significat praedatis entit.
tis, e. hoc n[...] dist. form. [...] int. formes praeda absoluta, q. meat int. formes, quæ n[...] sunt indi-
vidua a[...] Secundo pote sumi l[...] absolutus prout idest a omni[...], d[...]; et hoc n[...]
dist. form. meat inter praedata absoluta. q. d[...] dist. form. [...] rigorosa di[...] absoluta sumi[...] abso-
lutus in t.º sensu: unde juxta hoc [...] nd.

Dices: [...] distinct. quæ supponit [...] supradata form.
distincta, debet etiam dici identas form. [...] sicut dist. Scota meat inter formes, ita identas [...] dist. me-
at int. formes, apelat. form. [...] Resp. q. hoc [...] denomin., [...] identas [...] aliq. [...]
[...] ad [...] Scota [...] identarii [...] maxime [...] identas apelet for-
malis denominationem [...] form. [...] eydem [...] form., [...]
[...] q. [...] dist. [...] virtualem [...]
virtualis dist. [...] apelari [...] virtualis identas [...] dicta.

Arg. [...] dist. [...] form. [...]
entativa: [...] dist. [...] P.º [...] dist. [...] formes, [...] entativa, quæ
[...] identitates, [...] formes [...]
form. [...] entitas [...] P.º [...] supradata [...] form. [...] debilis, sim-
tas, aliæ [...] entitas [...]

Resp.
[...] Itaque [...]
tem, ita [...] form. [...]
[...] formes [...] formes [...]
[...] dist. [...] absolutam dist.
[...] form. [...]
[...] debilitas [...]
tamen [...] similit.

Arg. [...] formes ante operationem [...]
distinguunt: [...] P.º [...] formes [...] formes [...]
[...] Resp. [...] hoc
[...] formes [...]
[...] ante operationem intellectus [...] formes [...] ante intellectus operationem
[...] Resp. [...] absolutam dist. [...]
ante intellectus operationem requirit [...] dist. [...]
[...] ante intellectus operationem.

Arg.
12.º [...] formes [...] formes
[...] probabilis [...]
tary. Resp. [...] improbabilis Scota [...] form. [...] 3.º

hoc, ex toto non sit coidentificatio [illegible] identitatem [illegible] in quo ipsa [illegible] probata aequitas. Resp. [illegible] distinguendo: [illegible] eadem intrinseca identitate, ac sit in 3° reddendum [illegible] et distinguendo [illegible] ad sit identitate [illegible] identitate [illegible] et sic [illegible] eadem identitate intrinseca [illegible] entitatis [illegible] in 3° ipsorum identitate [illegible] sic [illegible] distincti.

Articulus 6us: argumenta ex Authoritate D. S.[ti] solvuntur.

Arg.[um] 1° D. S.[ti] in 1. dist. 2. q. 1. § in 3°[illegible] quia densitas inter rogat: nunquid [illegible] debeat [illegible] qua dist.[incti] (Essentia, et Paternitate). Respondet, ait [illegible] in ista argutia hoc esse fide, quod hoc sit ipsa distinctio: quod saltem in Divinis [illegible] D. dist.[inctionem] Resp. [illegible] se prudenter loquens, quia nomen [illegible] in Divinis [illegible] audiebat [illegible] temporibus, propter distinctionem [illegible] Gilbertus essentiae [illegible] et [illegible] Divinae Theologiae [illegible] hoc, [illegible] rigorosa dist.: unde propter hoc nec nomine dist.[inctionis] [illegible] ignorantes [illegible] sic loquitur D. dico, quod in re [illegible] Divina ante actum intellectus est entitas A, et entitas B, et haec non est illa.

Dico: D. absolute [illegible] hanc dist.[inctionem] [illegible] rationis: [illegible] ex D. loco citato § 2° [illegible] videas, ubi interrogat: nunquid [illegible] dist.[inctio] [illegible] Resp. non est proprie [illegible] intelligendo sic, ut non sit [illegible] actu intellectus [illegible] vocari [illegible] rationis: [illegible] Resp. D. [illegible] intelligere dist.[inctionem] rigorose [illegible] pro distinctione rationis [illegible] intelligit dist.[inctionem] rationis, ut ipse se declarat dicendo: potest dici rationis, [illegible] accipiatur pro distinctione [illegible] ab intellectu [illegible] accipiatur pro quidditatem [illegible] ita enim [illegible] distinguitur [illegible] distinguitur.

2° ex D. q. 1. Miscellanearum, ubi [illegible] proponit hoc argumentum [illegible] totaliter de: quia si fide, [illegible] distinguitur: [illegible] distinguitur. [illegible] Resp. D. [illegible] quod [illegible] non est fide [illegible] distinguitur [illegible] in his, quae [illegible] limitatae perfectionis, [illegible] quae sunt infinitae perfectionis [illegible] gradus dist.[inctionis] [illegible] concedendum, ut forte [illegible] in proposito: [illegible] Resp. dicendum quod [illegible] opere Miscellanearum [illegible] quia [illegible] Miscellanearum [illegible] codice Vaticano, qui Ricardi, et Gilberti [illegible] ut ait [illegible] tomo 3° [illegible] apologia 6. actione 7. ubi [illegible] praedictam authoritatem [illegible] mente D.

Arg.[um] 3° D. S. in 1. dist. 1. q. 2. ait: non est dist.[inctio] inter proprietates [illegible] quae ex quibus [illegible] qualitercumque [illegible] distinctis [illegible] alterum [illegible] et alterum [illegible] distinguunt qualiter [illegible] alterum [illegible] et alterum [illegible] ordine [illegible] compositione [illegible] simplicitate [illegible] D. [illegible] in 1. dist. 33. q. 2. sic loquitur: dist.[inctio] inter proprietatem [illegible] dat ante omnem actum intellectus [illegible] dist.[inctio] [illegible] non est proprie, et rigorose dist.[inctio] [illegible] omnes has authoritates [illegible] [illegible] Scotian.

Mater Lector Iubilatus, et hujus nostrae Prov. et dist. ff. inimicus declaratus, quib. probat D.m Scotum in Divinis dist. formalem

Resp. ad hoc D.m Scotum dist. ex tali non tradere talem q.m ... dl. quas nunquam ... utraq. spiritus S. intelligentia inquantum ... se tradit dist. ff. in I. ad dg. ... verba: productiones ... quae verba int. ... rata ... in toto illa dist. talia verba invenientur ... nitatem, resp. ... dist. ff. posse vocari dist. ... diminutive ... ad dist. ... rigorosam.

Articulus ultimus aliqua dubiola ad perfectam dist. formalis intelligentiam resolvunt.

Dubitabis 1.o utrum gradus superiores et inferiores v.g. al. et ho. ... def. gradu ... ani. Resp. affirmative. ... utr. illa, de quib. verificantur ... contradictoria dist. ... gradib. superiorib. et inferiorib. verificantur ... de gradu superiori ... veritatis ... superius, et includi ... inferiori, ... inferiori, ... superius, et ... includi ... contradictoria: ergo.

Dubitabis 2.o utrum dist. reperiatur gradus superiores, et inferiores ... mutua? Resp. affirmative ... modis ... plures dist. ... mutua. P.o unus distinguitur ab alio ... gradu superiori ... inferiori eo, q.d superius non ... inferius ... superior, ... inferius non ... superius, ... quo distinguuntur ... dist. ... mutua in aliquo extrema. Declaratur hoc: in eo sensu, in quo al. ... ho., et ... dicitur ho. ... in eo sensu, in quo ho. non ... ergo ... dist. mutua.

Dubitabis 3.o quae dist. ff. talem gradus distinguantur. Resp. dist. ... inadequata, id est superior distinguitur a b ... inferiori ... natura ... Ut. ... ab homine ... includit, et ... eod. sensu ... D. ... 33. q. 2. ... definitio, et definitum ... identitate adequata, ... identitatem inadequatam ... extendit ho. ... plures ... inadequate ... superius ... aliis partibus, ... inadequata.

Atque ratio est ... distinguuntur ... tamen ... distinctione ... identificatur ... distinguuntur ... ani. ... includit ... D. ... dist. 2. q. 1. ... illud, quod ... illud, cui sic ... ratione ff. ... Institutiones

notat, Aplex ā inclusiuus: qd realiter ap[ro]pria, et distinctionem, quoad ea fittas medioa aliq praecessi p[ro]p. Inclusio possibilitatis identitat[is] q[uo]d sta dist.

Aliud inclusio p[ro]pria, et illa, q[uo]d non [illegible] identitas in sua ratione, et hoc aliud dicitur inclusus. Alia p[ro]pria, et impropria [illegible], q[uo]d in re reverentiae [illegible] incluso, et includens, sive non generatim includens, alia [illegible] inclusa. [illegible] p[ro]pria [illegible] passibilis [illegible] dist. [illegible] q[uo]d sit includens, et inclusus [illegible] ejusdem. [illegible] p[ro]pria identitati [illegible] et hoc modo dicitur includi in hoc [illegible] [illegible] q[uo]d intelligit de inclusione negativa, non autem de p[ro]pria, ut ait [illegible] hoc loco D[octor].

Disputatio 6a de possibilitate, et existentia rerum.

Quaestio 1a. quomodo fuerunt creaturae possibiles ab aeterno.

Itom inclinate possibilitas [illegible] declaramus certa, ubi incertum separanda sit. [illegible] certum [illegible] creaturae [illegible] a Deo producit [illegible] possibile produci, q[uia] [illegible] possibilis est [illegible] [illegible] existat, existentia [illegible] possibili [illegible] repugnat. 2o certum, omnes creaturas [illegible] virtualiter [illegible] in Divina [illegible] potentia, [illegible] Divinae [illegible] potentiae producere creaturas, [illegible] supra caput [illegible] Genesis [illegible] omnia in Deo esse vita, [illegible] juxta illud Ioannis 1o q[uo]d factum est in ipso vita erat.

Hiis [illegible] hypothesi, notandum est 1o, q[uo]d [illegible] possibile [illegible] [illegible] possibilitate, [illegible] denominatio [illegible] possibilis [illegible] [illegible] D[octor] [illegible] possibile subjective, q[uia] [illegible] possibilitatem [illegible] [illegible] [illegible] [illegible] possibilitas, [illegible] possibilitatem, [illegible]

Possibilitas logica [illegible] [illegible] [illegible] [illegible] ut in hac [illegible] D[octor] in 1. dist. 2. q. 1. Possibilitas [illegible] [illegible] repugnantia ad existendum [illegible] virtute [illegible] potentiis [illegible] [illegible] ad statum possibilitatis [illegible].

In utraque [illegible] possibilitatis [illegible] [illegible] [illegible] possibilitas [illegible] fundat[ur] [illegible] possibilitatis [illegible] [illegible] possibile [illegible] possibile logice, [illegible] possibile [illegible], ut Deus, qui possibile logice, [illegible] D[octor] [illegible] et tamen non est possibile [illegible] [illegible] [illegible] q[uia] possibilitas logica [illegible] [illegible] sive existat, sive non existat;

Q. 1. Quomodo esse habuerunt Creaturae possibiles ab aeterno?

[illegible] possibilitas objectiva, ex quo provenit [illegible] existentiae et [illegible] repugnat, ut ait D. in 1. dist. 42. q. 1.

[illegible] discrimen, quod possibilitas logica absoluta possibilitas objectiva [illegible] relativa ad potentiam relative [illegible] potentiis producere possibile objective. [illegible] discrimen [illegible] quod possibilitas logica potentia manere, [illegible] nulla daret potentia activa [illegible] ut ait D. [illegible]

[illegible] possibilitas logica, inquit, absolute ratione sui [illegible] [illegible] productionis [illegible] [illegible] possibilitas objectiva [illegible] activa; quo [illegible]

[illegible] possibilitas [illegible] D. citatus in 2° [illegible] omnipotentia Dei definire possibilitas.

[illegible] possibilitas logica [illegible] remota [illegible] et proxima. 1ª [illegible] repugnantia [illegible] 2ª [illegible] repugnantia [illegible] necessario [illegible] D. in 1. dist. 2. q. 1. [illegible] possibilitas [illegible] possibilitatem [illegible] ab [illegible] possibilitas [illegible] possibilitas [illegible]

[illegible] possibilitas, sicut et possibilia [illegible] 1ª possibilitas logica remota [illegible] absoluta nullam [illegible] 2ª possibilitas logica proxima, quae relativa, ratione cujus possibile [illegible] logice proxime [illegible] Divinae omnipotentiae [illegible] 3ª denique possibilitas objectiva, et [illegible] relativa, quae [illegible] Divina omnipotentia potentia producere possibilia, quod [illegible] Divinae voluntatis [illegible] possibile objective [illegible] proxima [illegible] D. in 2. dist. 1. q. 2. [illegible] verba: nihil [illegible] prius habuit [illegible] possibile [illegible] proxima, ut possibile [illegible] Divinae omnipotentiae.

[illegible] possibilitas objectiva [illegible] Divina [illegible] possibile [illegible] Divina voluntate [illegible] logice [illegible] remota [illegible] et proxima [illegible] possibilia [illegible] possibilitas logica remota et proxima.

Utrimque notandum [illegible] nominale [illegible] possibilia ab aeterno [illegible] [illegible] Capreolo, et aliis. 2ª [illegible] possibilia [illegible] 3ª denique [illegible] possibilia habuisse ab aeterno esse nominale [illegible] Scoti.

[illegible] possibilia habuerunt ab aeterno aliquod [illegible] habuerunt tamen aliquod esse nominale. [illegible] D. [illegible] Genesis [illegible]

Disp. 7. de possibilitate, et existentia rerum.

ait: rerum creatarum [illegible] in Divina [illegible] propria; [illegible] possibilitas [illegible] ab aeterno [illegible] innata propria: [illegible]

[illegible] innata [illegible] possibilitas [illegible] patet in [illegible] cujus [illegible] innata [illegible]

[illegible] 2° [illegible] 36. q. 1. [illegible] creaturae possibiles [illegible] ab aeterno [illegible] potentiae [illegible] creatura [illegible] creata annihilari; [illegible]

[illegible] creaturae possibiles [illegible] ab aeterno [illegible] produceret, [illegible] posset Deus [illegible] creatio [illegible] productio [illegible] ex nihilo [illegible] annihilatio [illegible] annihilari [illegible] ab aeterno [illegible]

[illegible]

[illegible] creaturae [illegible] ex nihilo [illegible] annihilari [illegible] creaturas possibiles [illegible] potentiam [illegible] annihilari [illegible] vera creatio [illegible] producat ex nihilo [illegible] existit [illegible] vera creatione [illegible] ex nihilo [illegible] creatio [illegible] eductione [illegible] vera creatio.

[illegible] vera creatione [illegible] creatione [illegible] eductione [illegible] creatione [illegible] creatio [illegible] productio [illegible] ex nihilo [illegible] productio [illegible] eductio [illegible]

[illegible] creaturae possibiles [illegible] ab aeterno [illegible] dependens [illegible] productae a Deo [illegible] independens? [illegible] dominium Dei. [illegible] creatura [illegible] sub dominio Dei, [illegible] dependens [illegible] potest Deus producere, et annihilare [illegible] Deus producere, et annihilare: [illegible] extra dominium Dei. [illegible] extra Deum, [illegible] dominium Dei [illegible]

[illegible] dependet [illegible] necessario [illegible] potest Deus [illegible] annihilare, [illegible] producere. [illegible] Deus annihilaret, [illegible] creatura possibilis; [illegible] Deus [illegible] possibilitatem [illegible] creatura [illegible] possibilis [illegible] possibiles ab aeterno creaturas. [illegible] creaturas productas a Deo; [illegible] omnia [illegible] producta a Deo [illegible] producta [illegible] Theologos [illegible] productas.

[illegible] ideo [illegible] creaturae [illegible] ab aeterno [illegible] creaturae [illegible] possibiles [illegible] Theologorum [illegible] Deus [illegible] facienda, [illegible] ab aeterno [illegible]

Q. 1: Utrum esse habuerint Creaturae possibiles ab aeterno?

possibilitas quae ex se existentia; et hoc non probat creaturas possibiles fuisse ab aeterno. Resp. quia esse [illegible] Re=
borata a parte rei [illegible] solum existentia producit, sicut ab aeterno [illegible]
speciei [illegible] et hoc falsum, quia homo homines [illegible] producit, [illegible] producit [illegible]
voluntas [illegible] non produceret amore, [illegible] existentia amoris [illegible]
[illegible] existentia producit in creaturis, [illegible]. [illegible] existentia amoris [illegible]
speciei [illegible] existentia [illegible] ratione actionis [illegible]
de existentia [illegible] amor [illegible] existentia amoris.

[illegible] repugnat [illegible]

tiam, hanc actualitatem esse creaturarum ab aeterno, ut [illegible] apud [illegible] Albertinum, [illegible] tomo 1. dist.
q. 1. [illegible] hac absurditate tota sua schola [illegible] repugnat [illegible] Italia [illegible]
illarum possibilitatem repugnat: siquidem possibiles fuerunt ab aeterno hoc [illegible] ab aeterno [illegible] hoc [illegible]
D. in quantum [illegible] et hoc [illegible] fuerunt [illegible]. [illegible] in quantum [illegible] ab aeterno [illegible]
ipsa, non [illegible] de Spiritu Sancto, et natus de Maria Virg. et hoc [illegible] fide [illegible]. [illegible]

m [illegible] in quantum [illegible] ab aeterno, [illegible] necesse [illegible] posse [illegible]
de Spiritu S. nec natus de Maria V. [illegible] de Maria V. [illegible] de Spiritu S. [illegible]
existentia: [illegible] nullo modo [illegible]. [illegible] producibiles, [illegible] existentia [illegible]
[illegible] omnes [illegible] Divina [illegible]
[illegible] Maria V. [illegible] nullo modo [illegible] natus de illa.

[illegible] auctoritate D. [illegible] dist. [illegible]

quantum ad [illegible] articulum, ubi ait: non [illegible] aliquid de creari, id est, produci, ad esse [illegible], hoc est,
de nullo modo ente, nec [illegible] quid. [illegible] auctoritate [illegible] creatura possi=
bilis [illegible] creari, [illegible] produci [illegible] nullo modo [illegible] produci,
ut [illegible] ex auctoritate [illegible] creaturae possibiles ab aeterno [illegible] fuerunt [illegible].

[illegible]

creaturae possibiles fuerunt [illegible] repugnantes ab aeterno existere a parte rei; [illegible] repugnans
existere a parte rei [illegible] ab aeterno. [illegible] nec existit, nec existere
[illegible] a parte rei [illegible]. [illegible] contradictorie [illegible]
[illegible] nec existit, nec existere potest a parte rei: [illegible] existit. [illegible] contradictorie [illegible]
[illegible] omnes [illegible]
D. [illegible] lib. 3. litera. A, ubi ait: [illegible] entitatem [illegible].

[illegible] possibile ab aeter=
no [illegible] possibile, [illegible] possibile [illegible]
[illegible] possibile [illegible] possibili. [illegible]
sibile [illegible] ad existentiam [illegible] impossibile [illegible] possibili. [illegible] possibile [illegible]
sibile [illegible] ad existendum; et hoc [illegible]. [illegible] nunquam [illegible]
ad existendum: [illegible] impossibile [illegible]. [illegible] ex extremis contradictorie [illegible] negativum, [illegible]
[illegible] positivum, [illegible] possibile [illegible] contradictorie [illegible], [illegible] possibile [illegible] possibile [illegible]
[illegible].

Disp. 7. de possibilitate et existentia rerum.

Pro 3° quoad 2am partem: [illegible] rerum, ens productum [illegible] ... ens prout in actu existit [illegible] ... existentia [illegible] nominale [illegible] ... possibilitas [illegible] ... nominalia. [illegible] existentiam ... contingentibus [illegible] ... contingentiam [illegible] existentia.

Pro 2° quoad 2am partem: possibilitas [illegible] ... possibilis quid positivum [illegible] ... in actu, [illegible] ... nominale [illegible] ab aeterno [illegible] nominali.

[illegible] possibile ab aeterno [illegible] ... 2°. [illegible] Petrus [illegible] existens [illegible] ... Paulus possibilis, et [illegible] existens [illegible] quid positivum. [illegible] Schola [illegible] ... ab aeterno [illegible] ... nominali.

Arguta Solvuntur.

[illegible] possibiles ab aeterno [illegible] ... Dei [illegible] ... possibile ab aeterno [illegible].

[illegible] ... a Deo, [illegible] ... ab aeterno [illegible] ... Divinae [illegible] ... a Deo [illegible] ab aeterno [illegible] ... nominale [illegible].

[illegible] ... Divinae [illegible] ... Divina [illegible] ... nominali.

2º. 1. Dominae esse habuerunt creaturas possibiles ab aeterno?

Arg. 2º: si creaturae possibiles non fuissent aliquid actu esse, fuissent ab aeterno nihil verbalis, sed non est, ergo hoc etiam falsum: ergo. Probatur: si creaturae possibiles fuissent ab aeterno non ens verbale, fuissent impossibiles, et hoc est falsum: ergo. Probatur: sicut se habet ens ad non ens, ita possibile ad impossibile, et facta permutatione, sicut se habet ens ad possibile, ita non ens ad impossibile, sed omne ens est possibile, ergo omne non ens est impossibile: ergo si creaturae fuerunt non entia fuerunt impossibiles. Confirmatur: possibile fuit ab aeterno, ergo debet poni aliquid actu, quod ab aeterno fuit aliquid actu. Patet ergo: quia si possibile fuisset aliquid actu, debet esse possibile nihil, nihil, seu non ens, praeter quod ulterius, quod repugnat.

Resp. ad argumentum et similia negando consequentiam probationis. Ad primam probationem dicimus: sicut ens ad non ens, tam verbale, quam nominale, ita possibile ad impossibile, concedo antecedens: sicut ens ad non ens verbale, ita possibile ad impossibile, nego antecedens et responsionem subiungo in hoc sensu quod sicut omne ens, tam verbale, quam nominale, est possibile, ita non omne non ens verbale est impossibile. Sicut oppositum possibile est impossibile, ita ens opponitur non enti tam verbali, quam nominali; quod quod hoc modo non ens est impossibile, aliquod de non ens solum verbale non est impossibile, et possibile, quia cum negetur omne est non repugnans existere, ideo quod ens et non ens aliquid dicitur possibile, quia solum debet non existere, debet tamen debet illi repugnare existentia, et in hoc non stat possibilitas impossibilitati.

Nec argumentum valet illa a permutatione quod non sit acta valet, quia non ens verbale est supra superius impossibili, ideo quod ita valeat: est impossibile: ergo non ens verbale est superius possibili ..., quod possibile est possibile: quia proprietas tamen non valet: est ens verbale ... est possibile, quod posse est possibile: quia propositio superioris ex ... ut patet in hac argumentatione: sicut animal, ita homo ad ..., sed omnis homo est animal: ergo non homo: ergo facta permutatione: sicut homo ad animal, ita non homo ad non animal ... et tamen non est animal. Illa ergo non valet, quia animal est superius homine, et non ens verbale est superius impossibili: ergo. Ad confirmationem, quod concedo ... probationem dicimus, quod nihil, seu non ens solum verbale producere, et hoc non repugnat, immo est necessarium, quia ut aliquid producatur, non debet esse productum ante productionem, nec producere nihil, seu non ens tam verbale, quam nominale, quia hoc est impossibile, ut potens producere.

Arg. 3º: ideo possibile est quid, quia in ... creaturis dicitur ... et hoc non probari ... 4. ... possibile dicitur ab aeterno ... ergo possibile ... quidditatem ...

5. Resp. ... probatione ... possibile dicitur ... entitatem ... vel ... ad ... dicit ... Ut quod ... D. ... dist. 43. q. ... dico: ... imaginatio ... possibilitas ... quasi ... aliquid ... possibile, ... Deus ... esse ... est ... possibilitas ... non datur ... possibilium ... in aliquo ... possibile ... possibile.

Dicitur: alter Deus est possibilis, et hoc possibile ... entitate ... potentiae ... D. ... possibile ... alter Deus ... dari ... ipsa ...

tatis ex 2b. entatib. Resp. ad 2. ex pla[illegible] eandem prob. quod [illegible] possibilitas existit ex 2b. entatib. possibilis, ex Deitate [illegible], et ex [illegible] entis, [illegible] Deitate. Arg. 2.

[illegible]

Resp. [illegible]

[illegible]

[illegible] probationi [illegible]

[illegible]

Arg. [illegible]

[illegible] Veritas [illegible]

[illegible] existentia [illegible] possibile [illegible]

[illegible] Resp. [illegible]

[illegible]

Q. [illegible] ... habuerint Creaturae possibiles ab aeterno

[illegible] ... veritatis ... [illegible] ... et [illegible] ... realitate ... [illegible] ... [illegible] ... in illa ... veritate ... [illegible]

[illegible] ... [illegible] ... Divina omnipotentia ... [illegible] ... Divina omnipotentia ut potentia creandi, et tunc ... [illegible] ... Divina omnipotentia ... [illegible]

[illegible] ... possibilitatis ... [illegible] ... ex ... [illegible]

Consequitur, quod possibilia habuerint ab aeterno esse actualis existentiae, quod est falsum apud illos. Probatur sequela: quia tunc Divina omnipotentia esset actu creativa, et Divina omnipotentia ut potentia creandi, et ut actu creandi; et tunc Divina omnipotentia ... in statu possibilitatis haberet ... Minor probatur: quia tunc Divina omnipotentia ut potentia creandi ... et ut potentia creandi; et tunc Divina omnipotentia ... quod est falsum ... actualis existentiae: ergo nec tunc Divina omnipotentia ... creandi, et hoc est falsum ... ergo illud ex quo sequitur.

Arguitur 1o. Si creaturae possibiles habuissent ab aeterno aliquid esse nominale, sequeretur Deum non posse realiter ... creare, nec creaturas annihilare; et hoc est falsum ut docent ... contra ... Probatur sequela: creatio est productio ex nihilo, et annihilatio est reductio ad nihilum; ... si creaturae habuissent ab aeterno illud esse nominale, nec crearentur ex nihilo, nec reducerentur ad nihilum, sed ... crearentur ex illo esse nominali, et ad illud esse reducerentur. Hoc argumentum ... fundamentum ... ex quo infert creaturas ... Ad illud respondeo concedendo ... et ad ... nego ... quia non crearentur ex nihilo actuali, nec reducerentur ad nihilum actuale, ... ex nihilo potentiali, et ad nihilum potentiale ...

Ut salvetur creatio sufficit quod res creentur ex nihilo actuali, et ut salvetur annihilatio, quod res reducantur ad nihilum actuale; non requiritur quod res creentur ex puro nihilo, et reducantur ad illud, cum annihilantur; nam sic ... ratio creationis, ut docet D. in 2. dist. [1] q. 2. ... argumentum ... contra ... asseren-

bat possibilia habere esse ab aeterno, ea qua actitate acquirit Deus, quando creaturas, quas non produxerit ex nihilo, sed ex aliquo esse actuali; non concedimus possibilibus aliquod actuale, neque [illegible] actualitatis, et existentiae; solum concedimus illis esse [illegible] nominale, in quo fundatur [illegible] actualitatis.

Arg. 8: ideo creaturas habere nihil videtur esse nominale, quia [illegible] possibilitatem Divina omnipotentia [illegible] Deum possit ab aeterno actualiter existentiam creaturis [illegible] [illegible] [illegible] possibilibus [illegible] [illegible] potentiam [illegible] [illegible] [illegible] [illegible] possibilia [illegible] potentiae [illegible] Divinae [illegible] [illegible] [illegible] [illegible] [illegible] possibile [illegible] nominale [illegible] [illegible] [illegible] nominale.

[illegible] nota [illegible] esse nominale [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] existit [illegible] [illegible] nominale [illegible] possibilia [illegible] existentiae [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] dies praeteritus nihil habent actualis, quae dum nihil possunt [illegible] Dies praeteritus, et qui habet eum [illegible] aliquid actualis, sed habent tamen esse nominale, quo habeant antequam producerent, neque transeunt ad [illegible] possibile [illegible] quia [illegible] [illegible] [illegible] existere [illegible] [illegible] [illegible] destructa potest reproduci [illegible] possibile [illegible] [illegible] [illegible] [illegible] habebant antequam producerent.

Arg. 9: [illegible] [illegible] ubi ait: homini [illegible] nihil esse aliquid, et quimeram non esse aliquid, quia sicut quimera est nihil, ita homo possibilis. Resp. dicendo Doctorem solum velle, quod sicut quimera non est aliquid actu, ita homo [illegible] [illegible] [illegible] [illegible] [illegible] quod sicut quimera est purum nihil, ita homo possibilis purum nihil, ut patet ex ipso Doctore loco citato dicente: homini non repugnat ratio, qua sit aliquid, [illegible] [illegible] [illegible] [illegible] [illegible] Doctor creaturam possibilem esse purum nihil.

Dices: praedicata quae conveniunt alicui in potentia [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] possibilibus [illegible] [illegible] [illegible] Resp. distinguendo: [illegible] [illegible] praedicatum [illegible] prout [illegible] [illegible] [illegible] [illegible] [illegible] repugnantia praedicatorum [illegible] [illegible] Praedicatum [illegible] denotat existentiam extra causas, sed esse [illegible] [illegible] denotat [illegible] [illegible] praedicatorum [illegible] [illegible] [illegible] possibilibus [illegible] [illegible] [illegible] [illegible] possibile creaturas [illegible] existentiae [illegible] possibile [illegible] possibiles [illegible] [illegible] [illegible] possibiles [illegible]

Quaestio 2ª: a quo principio rerum possibilitas pensanda sit?

Stabilito jam, quod creaturas possibiles habere ab aeterno [illegible] [illegible] nominale, difficultas est quidem gravissima: a quo principio illud esse habuerint? [illegible] [illegible] Altissiodorensis, et [illegible] [illegible] [illegible] creaturas possibiles ab aeterno [illegible] purum nihil dissentiunt maxime in assignando qua [illegible] [illegible] [illegible] possibiles [illegible] [illegible]

Qo. 2: a quo possibilitas creaturarum [illegible]

est nominale, seu ligatus apellatur, est sc. quod possibilitas. Pontius appropriavit creaturae diminute vocatur, est a [illegible] de nomine, quam propterea denomine [illegible] solum per modum propositionis, a quo, scil. possibilitas denominalis, seu diminutis creaturae [illegible]. Ante re-

solutionem notanda est, quod sint praecedenti notarum de possibili logico, logice proximo, et objectivo; et de randis in suis disceptationibus [illegible] esse, et esse. Lyra denotat [illegible] intrinsecam; unde Doctor [illegible] de rebus. Lyra denotat [illegible] intrinseca et extrinseca: unde [illegible] quando [illegible] da Pauli: quando est de fine [illegible] et extrinseca aliorum, quod [illegible] sit talis est. His [illegible] difficultas, a quo sint possibiles creaturae [illegible] seu ex suis praedicatis intrinsecis possibiliter. Difficultas [illegible] a quo [illegible] ex maxime Scotus, quod [illegible] De possibilitate logica, proxima, et objectiva [illegible] 2a. et maxime Scoti, quod [illegible] intellectu Divino, et 2a. a Divina omnipotentia. Solum igitur dubitat [illegible] possibili logice extrinsece, quod [illegible] creaturarum.

Circa [illegible] propositionem [illegible] dubitatur [illegible] 1a. est Mastrii, Rada, Fernandes, [illegible] et aliorum Scotistarum asserentium creaturas possibiles habere [illegible] a Divino intellectu. 2a. est aliquorum extra Scholam [illegible] possibilia habere [illegible] seu esse possibile logice remotum [illegible] omnipotentia. 3a. denique [illegible] possibilia [illegible] seu esse possibile logice remotum [illegible] fendit Pontius, et Scotus [illegible] omnes relatos. Cum hac 3a. esse

Divina [illegible] creaturae possibiles non habent [illegible] seu esse possibile logice remotum a Divino intellectu, nec a Divina omnipotentia, [illegible] quod ad omnes habere [illegible] in loco [illegible] 1o. [illegible] si possibile logice habet esse possibile a Divino intellectu, ablato possibili, [illegible] possibile [illegible] Dei, [illegible] manet; ablato possibile [illegible] Divinitate [illegible] illa possibilitas logica, inquit, absolute in habet a Divino intellectu. [illegible] ratione [illegible] habere [illegible] possibile [illegible] ablata [illegible]. Sed [illegible]

intellectus Divinus [illegible] tribuit creaturis possibilitatem ab aeterno [illegible] possibile logice remotum [illegible] intellectu Divino. [illegible] Sed [illegible] Dist. 1. q. 2. §. quantum ad [illegible] rationem [illegible] possibilitas [illegible] omnino [illegible] possibilitas ad esse [illegible] possibile, et dat [illegible] rationem; quia [illegible] possibile [illegible]

[illegible] 2o. eadem [illegible] ratione ex praecedenti [illegible] possibile creaturarum [illegible] sive adherenda existentia extrinseca, [illegible] possibilitatis [illegible] repugnat illi existentia: [illegible] possibile. [illegible] 2o. omnes Scotistae [illegible] ratione, sive materiale, sive [illegible] denique ratione, sive [illegible] repugnat [illegible] habere [illegible] repugnat existentia. [illegible] nil magis [illegible] alicuius, quam [illegible] destructivum [illegible] ratione, sive [illegible] repugnat habere [illegible] ratione [illegible] denominatio intrinseca [illegible] denominationi repugnat esse [illegible] quidem.

Probatur 2o.

sit aeternitas creaturarum et possibilitas illarum, si dicas hominem esse ens, et possibile; dhoc[illegible]: g[illegible]. 1. Pr[illegible]. 1.

possibile non sit ab intra Divina, et quia hoc est aeternitas; due possibile: quam homine habet aeternitas est possibil[illegible] Dicat 2°. creaturas possibiles antequam denominentur, sicut [illegible] possibiles, [illegible]. Sicut homines in

tentiis, ne [illegible], quod independent ab intra Divino [illegible] possibiles. Sic 2°: quia creaturas producantur ab omnipotentia actu aeterna [illegible] requiritur quod sint possibiles. P[illegible] [illegible]: Homines producuntur creaturas in

aeternitate ab intra Divino, qui que [illegible] extrinseci a Divina omnipotentia; dico [illegible] producuntur [illegible] in aeternitate

n requirit quod prius sint possibiles: [illegible] similiter a Divina omnipotentia.

Resp. [illegible] lib. 1. disp. 1.

q. 3. num. 12. 2°. quod creaturas producant [illegible] actu non est necesse, ut antea supponant possibiles,

et ad quod, quod si Deus non esset tunc [illegible], et esset omnipotens, [illegible] potest producere [illegible]; nam ad hoc sufficit

existentia potentiae in Divina omnipotentia. D[illegible] [illegible] est [illegible] dare [illegible], cuius possibilitas [illegible]

producitur in actu; dhoc[illegible]: g[illegible] [illegible]. P[illegible]: [illegible] solutionem, [illegible] creaturas producantur sufficit

virtualiter continentia [illegible] v.g. in Divina omnipotentia; di[illegible] possibile habet [illegible] continentia

tig[illegible], ut ipse fatetur lib. 1. disp. 2. q. 2: g[illegible] dare [illegible].

Dicit 2°, dicenti: possibilitas [illegible] [illegible] a Deo possibilitas in Deo: quia in Deo omnipotentia [illegible] possi-

bilis; [illegible] in Deo [illegible] possibilitas, quam [illegible] possibilitas virtualiter continetur in omnipotentia Divina: [illegible]

possibilia producuntur actu sufficit [illegible] virtualis continentia in omnipotentia; possibilia possent

produci ab omnipotentia Divina; [illegible]: quod dicendum [illegible] sufficere hanc virtualitatem continen-

tia in omnipotentia, [illegible] possibilitatem [illegible] [illegible] ab omnipotentia producant, et tunc redditur ad [illegible]

propositum. [illegible] eadem ratione specialiter [illegible]: [illegible] in hac q. num. 17. et 20. [illegible]

hi, quod ab aeterno tamen [illegible] creaturis ab intra Divino, et quod distinctas ab [illegible] possibilis, quod creaturas ab

[illegible] nominalis; et [illegible] nominalis [illegible] a Divino intellectu [illegible]

possibilia aeternitas, ut ipse fatetur num. 18: quod creaturas non accipiunt esse possibile a Divino intra. P[illegible]

[illegible]: creaturas accipiunt a Divino [illegible] esse possibile [illegible], [illegible] aeternitas, accipient a Divino

in [illegible] possibile non esse aeternitas et possibilitas non accipiunt a Divi-

no intra [illegible] aeternitas: quod possibilia non habent [illegible] a Divino intra.

Resp. 2°. [illegible] Divina intra

disp. 23. q. [illegible], [illegible] illa potentia activa, a qua Deus dicitur omnipotens, [illegible] possibilitas

in [illegible]. Idem [illegible] [illegible] haec verba: tamen [illegible] potentia, [illegible] ratione qua omni-

potentia non habet, quod sit possibile, et dat D[illegible] rationem; quia omnipotentia [illegible] tribuit, quae pro-

ducere [illegible] possibili; quia [illegible] productiva ad [illegible]: quod [illegible] possibilia non habent [illegible]

esse a Divina omnipotentia.

[illegible]: possibilia habent esse possibile a Divina omnipotentia,

[illegible] possibilia; dhoc[illegible]: [illegible]. [illegible]: possibilia habent esse possibile a Divina omni-

potentia, [illegible] possibilis [illegible], quia [illegible] ab omnipotentia Divina; [illegible] veritate

[illegible] nullus daretur possibile: [illegible] possibilitas. P[illegible]: [illegible] veritatem illorum [illegible], omni-

potentia posset producere [illegible] possibile daretur: [illegible] patet [illegible]

Divina omnipotentia [illegible] possibilitati; [illegible], [illegible] possibile [illegible] quia [illegible], quia possi-

bilitas [illegible] ad [illegible] possibilitatis in Deo.

[illegible]: [illegible] ratione ultima

[illegible] possibilis, et [illegible] [illegible] potentiam producere, [illegible], [illegible], [illegible] Deus

posse producere [illegible] [illegible]. [illegible], quia potentia Dei limitata, et possit facere [illegible]?

[illegible]: [illegible], quod homo non [illegible] [illegible] possibilitas, et possibi[illegible]

tas, quae stant in repugnantia, et non repugnantia, ad existere, si reducuntur ad Deum tanquam ad principium, dantis se possibile, et non possibile, quod denatur intrinseca.

Et licet in actu omnino sibi manet possibilia rerum suarum esse, quod nulla datur idea producens illud in aeternitate, nihilominus possibilia breviter ultimo pars ex D. in 1. dist. 3. 6. q. unica, ubi ait: *Virgit et omnino ratio, et non reducibilis ad alias, quare homo non repugnatur, quia homo est homo. Item: eodem loco ait: quia homo non repugnat ideo est potentia logica possibile. Item: Sic repugnat quare quimera repugnat esse, quimera in quantum quimera.*

Ex quibus verbis sic breviter efficitur ratio: ideo homo non repugnans, quia est talis naturae, et ideo quimera repugnat, quia est naturae talis: ratio praecisa, et non reducibilis ad alias, quare homo non repugnat existentia, et quimera repugnat, quia homo est homo, et quimera est quimera. Modo sic, de homo est homo, et quimera est quimera independenter a quacumque potentia, ipso re quimera. Modo sic, de homo est homo, et quimera est quimera independenter, erit repugnantia et possibilitas extrinseco, ut est evidens: quia ille esse repugnat, et quimera esse repugnat; de repugnantia et possibilitas, et repugnantia et possibilitas: homo est possibilis esse, et quimera esse impossibilis: ergo possibilis homo sui sui possibile esse.

Argumenta Solvuntur

Arg.º 1º fundamentum praecipuum Becani, Vastarius, et aliorum ex D. S. in 1. dist. 7. lit. K. illud prius est sufficiens necessarium ad possibilitatem logicam rerum, quo deficiente deficit talis possibilitas; dicitur Divinum est possibile, quia possibile est rerum in Intellectu Divino. Probatur quia deficiente omni creaturarum possibilitas deficeret: quia possibile est ratio rerum in Intellectu Divino. Probatur possibilitas logica rerum ex D. citato: est mere oppositionis facta ab intellectu, ipsius quidem, cujus termini independentes bilitas logica rerum ex D. citato: et mere oppositionis facta ab intellectu ita quidem, ut deficiente intellectu Divino opponente terminos deficeret possibilitas logica. Probatur ex D. in 1. dist. 36. q. unica. 4. Ad. tertio, ubi ait: *ipsa potentia non est repugnantia, quod est in potentia possibile, dicitur Divinum producente* in 1º instanti similitudine intelligibili: quod facit possibilitas rerum ab intellectu Divino, dicitur possibilitas, est possibilitas logice: et. Probatur 2º ex eodem D. in 1. dist. 3. q. 2. 4. ad q. ubi explicat quomodo ab intellectu Divino habeant esse intelligibilia, ita ait: *intellectus Divinus, inquit, producit ista in actu suo esse intelligibili, et actu suo dat huic esse tale, et illi tale, et per quem est intelligibile et talis rationis.*

Ex hac S. doctrina specula, et efficax deducitur ratio: ad quidem omnis veritas necessaria, cujus fundatum in habitudine necessaria, et repugnantia terminorum inter se quae apparet, a quo tamen dependent in suo esse, dependet etiam habitudo, vel non, et repugnantia illorum, de hac cuiusque possibilitate, vel creabili dependent ab intellectu Divino, a quo tanquam apparet, et quae sit ratio ac perfunctorie est intelligibile: quare ergo intellectu Divino necessario terminorum, et veritas necessaria propriae, quia ad possibilitatem logicam remote, sed terminis dependent.

2º omnis veritas necessaria, quia a Deo in perfectione est vera, et est in veritas, quae sit propria necessarie propria dependentia a prima veritate: quia omnis veritas alia a Deo ab ipso dependet, sed veritas objectiva logice possibilitatis remote creaturarum non est esse. Probatur quia omnis veritas, quae non est prima, debet subordinare ad primam veritatem, aliter non esset ratio cur appellatur secunda, de ipsa subordinatione fundatur in dependentia: quid.

3º Deus non est prima causa, si omnia entia in suo esse, et existentia non dependerent ab ipso: quia Deus est prima veritas, nisi omnis veritas alia a Deo dependeret ab ipso, saltem extrinsece, et effective.

2º: aut dicitur veritates necessariae rerum sunt tales per participationem, quae dependeat ab alio. Hoc patet ex D. in 1. dist. 8. q. unica. 4. de hoc non, ubi ait: *creaturae in nullo est, nec intra, nec extra non est esse, nec non est in se.*

necinde esse, scilicet diminute, sive vitiate, qui sine necessitate in necesse esse sunt per participationem: quod. Probatur 1a conclusio ex Doctore dist. 3. q. 2. §. Item necesse dare, ubi ait: nec illae quidditates sunt ex se necessariae in illo esse quidditativo, quod participatione sunt necessariae, quia nullum est principium a quo dependeant, sunt necessariae per participationem, nisi sint in intellectu Divino, qui est absolute participans necessitatis.

Respondetur ad 1um negando maiorem, quia ex Doctore possibilitas logica rationem habet absolute sine respectu, licet nulla potentia ei respiceret, immo oppositum suadet possibilitas logica Dei qui est ipsa de ratione possibilitate logica creaturarum. Ad probationem 1am respondetur possibilitas logica proxima et minus possibilitas remota, est concedenda; secundum non: remota, quia dicimus solum stat cum explicatione ex parte possibilitatis quae praecedentis explosa. Deinde stat, Dei in hac possibilitas logica, absolutiva non est salvata in hoc casu: quia deficiente possibilitate absolutiva, deficit logica, cum repugnante Deo deficit absolutiva: quod logica.

Retorquet explicationem, et hoc aptatur sublimiori, quod Deus non est possibilis absolute. Hinc possibilis logice est fallacia. Respondetur quod negando antecedens, quia possibilitas logica est necessaria, absolutiva contingens, et nequit necessarium in hoc multi contingenti, alia, licet est necessarium. Ad 2am explicationem ex Doctore respondetur explanando illas duas possibilitates logicas remotam, et proximam: unde creatura habet per intellectum Divinum, quod sit possibilis possibilitate logica proxima, non autem remota, nec non sua rationis possibilitas logica habet et ipsa possibilitatem creatorem, nec possibilitas proxima sine possibili 1a, quia tenus in sua ratione aliqua possibilitas non supponit, sicut hoc tandem in individuis in Doctore in 1. dist. 36. q. unica, quia haec ratione non repugnat, ideo est possibilis potentia logica, quia habet ab intellectu Divino, ideo est possibilis potentia logica.

Ante solutionem 2ae explicationis ex Doctore, notandum quod veritas absoluta, et necessaria rerum in potentia identificata ab ipsis sub unde quid quid dicit, et veritas identificatur de se a se ipsa possibilitate, et existentia, dicitur quod veritates quae praedicata identificata sunt ipsa in quo esse statu veritate constituunt de illa. Hoc notato dicimus, quod intellectus Divinus non dat absolute verum, seu intelligibile intrinsecum per hoc est veritas, quae sit potentia identificata ex dicto, et habet in illo inde pendent ab intellectu Divino: unde intellectus Divinus solum dat absolutivum intelligibile, et intrinsecum, in quo stat possibilitas logica proxima tribuit dicto, quod diximus.

Ad 1am rationem necessariam conditionalem dicimus quod subjuncta: dicitur de logica remota, quae dependet ab intellectu Divino, quod demum proxima, secundum 1um. Ad 2am rationem, ut pro jam, distinguo minorem: dicitur, quae est 1a necessario et potentia dependere, sive logice, concedo minorem: quia hoc intellectum, quia potentia ad dependere: necessario potest dependere ex intellectu, et a se, subsequens: quod dicitur logica proxima, concedo; quod dicitur logica remota, nego. Deus enim est 1a veritas, nec dependet, nec ab alia dependere: unde ut veritate creaturae habeat 1a, ad 2am est subordinata veritati, requirit, quod ex actu dependeat, sufficit, quod possit dependere, et hoc patet ad 3am rationem.

Ad 3am respondetur distinguendo antecedens: quidditates necessariae rerum sunt absolutivis extrinsece, et omnibus sunt tales per participationem, concedo antecedens: logice, supposito. Intrinsece, et in repugnantia eorum sunt tales per participationem, subdistinguo: per participationem, formaliter, et nominaliter, concedo antecedens: per participationem exercite, et actu, quod omnis, et similiter distinguitur, sequens, sive necessarium esse, simpliciter, et absolute nec dependet, nec potest ab alio dependere: unde ut creatura non sit necessaria, sufficit, quod possit dependere, et propter hanc rationem ajebat Doctor, quod creatura in nullo esse erat necesse esse. Rerum quidditates dependentes sive ex ratione, 1um est possibile logice remotum, 1um est proximum. 2um esse non dependet, quod potest dependere; 2um est 2um dependent, et sic vera

Q. 2: a qua ppe rerum possibilitas pendeat. 1.2. ?

Ratione tas 2.a D. communiter latur, quin neque ad eorum resolutionem, q.a non definimus, an possint dependere, sed 2.us est loquendum remotum independenter. Arg.t 1.o intellectas est id ab alio, et dependens a Deo creati, et omne aliud a Deo est ens ab alio. Modos ij de creatura adhuc 2.us est loquendum remotum est a illo a Deo: est ab alio, et quoniam hujusmodi possibilitas non est independenter a quo causa est, ppo extrinseco. Resp.a 1.o loquendo de esse ase, simplicit et absolute, est similiter de esse ab alio eodem modo, quod creatura 2.us est possibile loquendo remotum non est a se, nec ab alio; q.a licet a se, et ab alio esse solum repetitur in existenti, et creatura 2.us est possibile non existens.

Resp.a 2.o loquendo de esse a se 2.us quod et 2.us est possibile loquendo remotum, permissum quando est; q.a hoc modo solum 2.us in esse a se, de illis creatura 2.us esse possibile loquendo remotum: unde est a se potest hic modo 2.us plit, simplicit, 2.us ipso. 1.o modo ita ase est, quod a se existit, et independenter ab alio: hoc modo solus Deus est ens a se, et hoc predicatum est proprium ipsius Dei. 2.o modo licet conveniat Deo, et etiam creaturis; q.a hoc non est aliud, quam habere bonum possibilitatem loquendo remotam ab alio. Arg.t 3.o: illud est quod possibilitatem habere non potest ab eterno, est creaturis, de creaturis dependenter a Deo: q.a habere non potest a se. Arg.t possibilitas creaturis sibi, quasi ad creatorem, de hic nisi dependentia a Deo: ergo. Ista 2.us plat est propria creaturis, quod sit aliquo modo independenter a Deo: ergo. Tamen plat. a se Dei aliquo modo dependens est simili. Resp.d: ita supponit Deus creaturas, sicut creatura a Deo: ergo. Ista 2.us si illud est possibile loquendo creatura est independens, possent creaturas ex se loquendo, quod non posset de illis dicere possibilium quidem, quod nec possent aliquid, sicut Deum et tamen non posset de illis dicere possibilium.

Arg.t 4.o: ista 2.us peculiaris est propria creatura est possibilitas non est nisi non repugnantia ad existendum dependenter ab alio; tamen ex appositione ad existendum, non repugnantia ad existendum dependenter ab alio, ut est independens est. Ita deficiente Deo hujusmodi possibilitas omnino deficeret: ergo non est independenter ex se. Resp.d concedo, q.a non repugnantia preciso ad existendum est ceptus in sui possibilitatis Deo, et creaturis; q.a non repugnantia precise omnino convenientia. Arg.t repugnantia existentia dei ratione ejus creaturas repugnat omnino possibilitas, deficiente Deo repugnat existentia; ergo existentia non est possibilitas ejus creaturis ergo. Resp.d cum q.a ideo quoniam erat possibilitas; q.a est independenter a Deo, tam quoad sit possibilitas creaturis necessario in hoc debet dependere a Deo.

3.o Resp.a ad caput disquirendum illud dico. est possibilitas creaturis, quod non est nominalis, sed omnia. Disquirendum est possibilitas seu ad se pertinens, dependenter a Deo, sed omnia non sunt nomina; sed sensatum, quod non est nisi, probabiliori in modo sensu. De creatura igitur creaturis quoad possibile, est possibilitas a Deo 2.us quod est, quoniam 2.us est possibilitas ex se: unde creatura 2.us est independenter a Deo 2.us quod est, sed possibilitas ex se: unde creatura 2.us est non nominale dicatur creatura, sed non creaturas, possibilitas, quod illa possibilitas, sed nominale neque ad actualitatem, nisi dependenter a Deo; ut notavit ipse Marius art. 1. p. 8. n. 4. q. 3. art. 3. in solutione ad ultimum, ipse priciendo se aliud ab intrinseco cum ita tribuit producto, ut in de inde creatum, ipsi Deus, te creatura, sicut talis est possibilis, ut contingentia non est creatura, ita eandem est possibilitas, quod terminum accipiunt creaturas, q.a est nec repugnantia ipsi possibilis contingentia: hic Marius, qui sic loquens, nec omnino plene a Deo dependente, quod non idea sit sic a nostris.

Disp. 1ª: de possibilitate, et existentia Dei.

Juxta illam solvendo ultimum argumentum ideo Filius, quamvis accipiat eā Divino intellectu creaturas, quia accipit eā per notitiam necessariam, seu impossibilem contingentiam: accipere eā ab actione distributiva specifica creaturas: quia haec est possibile contingentia, specifica; dicitur eā nominaliter possibile contingentia, quod contingentia ducit ad actum: quia quamvis eā nominaliter non dependeat a Deo ens creatum.

Ex his patet solutio ad tertiam rationem, cuius ambiguitas sicut tuis illius argumenti. Ad probationem secundam, cujus ratio, nam byze integra eā, et natura ex quocumque defectu: unde ut Deus sit absolute perfectus, et independens, quia nullus eā dependere debet; at vero ut creatura absolute vocatur dependens sufficit quod dependeat, quod ab ea et a Deo. Ad 2am, quatenus ita quaestio eā Dei, non nominaliter, qua adest independens; at vero eā adest creaturas dependens, sequentur in parte gloriae, quod sit Deus, neque habeat aliquid Dei, nec sicut Deus, ut Deus est; quia eā nominaliter praedatum Deo, et creaturis.

Ad 2am probationem dicimus, quod eā nominaliter creaturarum est non repugnantia ad existendum praecise ab eo quod talis existentia sit a se, vel ab alio; quia in hoc praecato creatura convenit cum Deo, cujus possibilitas eā non repugnantia ad existendum ab alio, sed praecise ad existendum: unde quando de possibilitate loquimur proxima, aut in specie, et hoc libenter credimus: unde juxta hoc potentia non est. Ad ultimum argumentum dicimus, quod repugnantia existentiae ut repugnat creaturae, est independentis, sicut deficiente Deo repugnat existentia ab extrinseco; quia repugnaret ratione sua intrinseca, distantibus ex defectu causae extrinsecis, qui non dederit ut possent illum producere.

Arg. 4º: si creaturae possibilitatem haberent a se, tamen a Deo, Deus dependeret ab illis; et hoc repugnat: ergo. Probatur sequela major: si possibilitatem haberent eā a Deo, eā ut creaturas possibiles, ideo Deus posset producere creaturas, quia creaturae essent possibiles; distante in hoc Deus dependeret a creaturis: ergo. Probatur major: stante veritate illius propositionis si creaturae desinerent esse possibiles, ideo Deus non esset potens illas producere, et hoc est Deus dependere a creaturis: ergo. Respondeo distinguendo ultimam majorem: si creaturae desinerent esse possibiles, Deus non esset potens, seu omnipotens quoad sufficientiam, concedo majorem; non esset omnipotens quoad efficaciam, nego majorem.

Omnipotentia quidem ut sic includit, et quoad sufficientiam, et quoad efficaciam; prior est virtus intrinseca, et identificata cum Deo, quia Deus est potens producere quidquid producibile, sive est plane independens a quocumque alio a Deo. 2º modo est denominatio extrinseca desumpta a creaturis, sicut etiam dicitur producens, creator, et per denominationem extrinsecam, si creaturae deficiunt, deficientibus creaturis deficeret; quia si omnipotentia non praedatur intrinsece Deo, sed extrinsece, et ad distinctionem inde inveniens, quamvis posita in hoc sensu a creaturis dependeat.

Arg. 5º: si possibilia haberent esse a se, et haberent etc.; et hoc repugnat: ergo. Probatur major: possibilia haberent esse, et esset in re necessaria, ac ipsa significata stante aequatione in necessitate, specialiter in actio ergo possibilia possibilitate: ergo. Respondeo: praecise quia

ideo Scotus gaudet maxime, quod possibilia non sint ex se necessaria, ac ipse Deus. Primo, quia necessitas op-
ponitur possibilitati, quod si aliquod possibile, seu possibile repugnarent, possibilia adhuc permanerent cum ipsa; quod si possibi-
lia haberent esse a se, sicut possibile, seu possibile deficeret omni ipso, adhuc permanerent possibilia, quod [illegible].
Dissolvitur tamen ultima, ubi permanent omnibus in essendo, et in enuntiando, sed dominium solum
in enuntiando, quod dominium, et distinguitur: permanerent possibilia in enuntiando, sed dominium in essendo,
seu supponitur, quod possibilia haberent, aut haberent possint talem necessitatem.
Qui plexrigit in necessitas complexa,
et quod ad veritatem enuntiationis una est et hujusmodi necessitas, et quidem [illegible] in complexa et in essendo,
illa quae necessitas [illegible] simpliciter, ita Doctor in 1. dist. 3. q. 1. Prima necessitas consistit in hoc, quod debent esse talia
necessitati, possint esse [illegible] existere, et haberent possibilia. 2a necessitas in talia
[illegible] [illegible] necessario existere, et haec solum competit Deo, quia solus Deus in necessario [illegible]
existit, ergo in hac necessitate non conveniat possibilibus. Sequitur, quod Deus non necessario illis [illegible]
existit possibilibus [illegible] necessarii, ait Doctor in 1. dist. 3. q. 2. [illegible] possibilitas [illegible] in ne-
cessarii, quod nullatenus potest esse.
[illegible] [illegible] [illegible], quod ita ostendo: [illegible]
Divinus tribuit efficientiam creaturis possibilibus illud, quod necessarium, quod habent [illegible] ergo
illud est infinitum, et quidem in omni [illegible] [illegible]. Probatur: [illegible] [illegible] [illegible] [illegible]
[illegible], intellectus Divinus [illegible] potens [illegible] infinitam necessitatem possibilibus, quod [illegible] valet,
[illegible] quod [illegible] necessitas [illegible] creatura possibilis, quia illi infinita necessitas repugnat,
[illegible] valet, quia [illegible] repugnat infinita necessitas creaturis possibilibus, quae [illegible]
[illegible] [illegible] Scotus [illegible], [illegible] Divinus est [illegible] existi
creaturarum, [illegible] [illegible] perfectionem. Modo sic [illegible] creaturarum [illegible]
[illegible] [illegible] in omni ipsa, quod Scotus [illegible] [illegible] [illegible]:
Arguitur 6. non possint intelligi cre-
aturae possibiles, quin intelligatur Deus potens illas producere. [illegible] [illegible] [illegible] possi-
biles, quin intelligant non repugnantiam ad existentiam, [illegible] intelligi, quin intelligatur Deus il-
las potens producere, quod [illegible] [illegible] intelligi existentia, ut tales non repugnantia creaturae, quin
intelligatur [illegible], a quo tales possint [illegible], [illegible] Deus, quod [illegible]. Respondeo distinguendo antecedens: non possunt
intelligi creaturae possibiles logice remote, quin intelligatur Deus, [illegible] possibiles objective, sed [illegible]
[illegible] de possibilitate logica remota, et haec [illegible] probationis quod supra [illegible], quod [illegible]
[illegible] logice possibilitatis remotae [illegible] [illegible] a quo [illegible] potest; nec [illegible]
possibilitati objectiva.
[illegible], quod possibilitas objectiva nequit haberi nisi [illegible] ad [illegible] activam poten-
tiam [illegible] possibili objectivo, quia haec possibilitas [illegible] existentiam [illegible] possibile objecti-
vum [illegible] non [illegible], et ideo nequit intelligi, quin intelligatur [illegible] [illegible] existentiam
[illegible] possibilitas logica remota [illegible] [illegible] repugnantia ad existentiam [illegible] [illegible]
existentiam, tamen ita praecise [illegible] [illegible] hujusmodi existentia accipiat ab alio, [illegible] [illegible]
petit [illegible] [illegible] extrinseco, cujus ratione [illegible] logica possibilitas, ita [illegible] existentia illa
non excludat, [illegible] [illegible] [illegible] possibilibus, [illegible] in Deo, et in omnibus existentibus, qui sunt possibiles
logice remote, et [illegible] [illegible] [illegible] [illegible] logice possibilitatis non petit [illegible]

ppo extrinco.

Quaestio 2a an essa et existentia rea distinguantur

Praesens difficultas movet de essa et existentia creata; nam certum est apud omnes essam Divinam non distingui ab ejus existentia. Quod autem attinet ad 1a. convenienter ipsi intrinsece ipsam constituens, et ea qua ejus proprietates dimanant, vocatur variis nominibus, nempe, ratio formalis, quidditas, natura, essentia, quae omnia idem significant. Existentia est id, ratione cujus res ponitur extra nihil, et extra suas causas. Res igitur potest considerari, et in statu possibilitatis, et in statu actualitatis. In 1o. habent rationem nominalem, ut significat, id est, quod existit, et haec existentia possibilitas non est res, qua res ponitur extra causas, nam in illo statu solum est extra nihil prout nihil opponitur nihilo possibili.

In statu actualitatis habent res suam essam, positam in actu exercito per actualitatem existentiae, et haec existentia actualis est, qua res ponitur extra nihil actuale, et extra suas causas. De essa actuali separata ab existentia actuali, et de essa possibili ab existentia possibili praesens movetur quaestio, quod praecipue de essa et existentia actuali, quae haec est propria existentia; nam existentia ex communi terminologia, est extra sistere, et existentia sic sumpta est quidam actus intrinsecus rei existentis, non negativus, de potentia, quia res non existit, est quidam actus, quae exercet effectum rei intrinsecum, quae dicitur effectum exercet rem extra causas quasi formaliter est quidam positivus, quia est terminus actionis efficientis, cujus actio requirit terminum positivum.

Existentia juxta D. in 2. dist. 3. q. 3. est 1um, et ultimus actus, est 1us rerum omnium accidentium, quae consequuntur res postquam actualiter existunt, ultimus rerum praedicatorum essentialium, quae existentia est extra totam coordinationem praedicamentalem. D. est simplex: rerum ipsi et rationis, quae quidem sunt manentes sunt. De distinctione reali rigorosa est praesens controversia, circa quam duas inveniunt sententiae. 1a. ponit distinctionem realem inter essam et existentiam: ita Thomistae. 2a. negat talem distinctionem realem: ita omnes Scotistae et omnes Jesuitae.

Cum quibus dicitur 2o. essa et existentia non distinguuntur realiter. Probatur pluribus rationibus, et expresse in 3. dist. 6. q. 1. Probatur 1o. ratione: existentia est id ratione cujus res ponitur extra nihil, et extra suas causas; atqui per essam ponuntur extra nihil et extra suas causas; ergo essa et existentia non distinguuntur realiter. Minor est definitio existentiae. Probatur minor 1o. essa possibilis non est actu, et quando existit actualiter, est ipsa formaliter, quae essa ponitur extra nihil. Probatur 2o. unus ratio formaliter solum excludit suum contradictorium; sed essa, quod habet possibile solum opponitur existentiae, et non alteri positivo: ergo essa talis est ipsissima ut ipsa existat. Probatur 2o. illa quae per illud ponitur res extra nihil, et extra causas, per quod excludit suum non esse; sed per suam essam excludit suum non esse: ergo per illam ponitur extra nihil.

Respondetur Cajetanus, et cum ipso alii Thomistae, essam prout praecise ab existentia solum excludere nihil essentiae, non autem nihil existentiae; nam hoc solum excludit per existentiam: unde essa posita extra causas solum habet actum essentialem, non existentialem, et sicut res producta ratione sui solum significat extra nihil, per existentiam autem totaliter. Contra; nam haec solutio est negativa, et petitio principii, quod sic ostendo: quod est extra causas per suam essam est existentia: sed non est ... nam res producta, et extra causas, et non existens. Probatur antecedens: existentia est, quando est in actu, adeo ... ut docet Aristoteles ... unde dicens in actu ...

Q.[o] 3: an creatura, et existentia realiter distinguantur

extra causas et in actu completo per se destinatur: [illegible] per se ipsum existit.

Ad 2.[um] [illegible] extraneitatem veniunt omnia, quae attribuunt existentiae: [illegible] ab omni superaddito per se ipsum totaliter existit. Probatur antecedens quia attribuunt existere [illegible] actione productiva [illegible] extra causas, et [illegible] incongruam [illegible] Ad 3.[um] [illegible] extraneitatem [illegible] aliquid, et nihil aut medium inter nihil et aliquid [illegible] contradictoria [illegible] aliquid, et nihil contradictorie [illegible] aliquid, [illegible] aliquid [illegible] existentiae [illegible] per se ipsum existit.

His manet [illegible] propriam ad existentiam extraneitatem [illegible] potentialitatis [illegible] extraneitatem [illegible] in statu potentialitatis [illegible] nominaliter [illegible] praecisa superaddito existentiae [illegible] existens.

Alii [illegible] respondent [illegible] propriam ad existentiam [illegible] in statu [illegible] potentialitatis et existentiae [illegible] in statu [illegible] superadditi. [illegible] existentia [illegible] excludat [illegible] existentia superaddita [illegible] extra potentiam [illegible] extra illam [illegible] existentia [illegible] nihil [illegible] extra potentiam [illegible] nihil [illegible] extra illam [illegible] existens independenter ab alio superaddito.

[illegible] existentia Angeli [illegible] superaddito [illegible] actione creativa [illegible] Angeli [illegible] extra causas, et [illegible] existit. Probatur antecedens: [illegible] Angeli [illegible] actione [illegible] creatura: [illegible] actione creativa. [illegible] Angeli [illegible] existentiae [illegible] extra causas efficientes [illegible] extra causas [illegible] Angeli [illegible] superadditis [illegible] actiones [illegible] extra causas [illegible] existens.

Ioannes a S. Thoma [illegible] producta sine existentia [illegible] extra causas, qui incipiat [illegible] extra illas [illegible] extra causas: unde [illegible] a Deo producta [illegible] existentia extra causas [illegible] quin incipiat existentia superaddita [illegible] humanitas C.[ti] D.[ni] producitur, quin incipiat existentia [illegible] producitur, quin incipiat existentia [illegible] potentiae [illegible] productionis [illegible]

[illegible]

Latet [illegible] quae redit producta [illegible] extra causas [illegible] humanitas C.[ti] D.[ni] [illegible] producta [illegible] existentia [illegible] existentia humanitatis C.[ti] D.[ni] producitur [illegible] existentia Divina: [illegible]

ras C. D. n. posset et dici productum ab aliquo, quod producat existentia potentia a pro-
duci, et poni extra causas, et consequenter essentia sola posset esse terminus productionis, et existen-
tiae seipsa. Probatur 3. ratione: essentia ratione existentiae est actu intrinsece existens; ergo intrinsece,
et essentialiter ratione entis per aliquid diversum: ergo existentia non est distincta ab essentia;
Maior patet, nam quidquid est per se tale, ab alio per se non est tale. Et patet, nam possibilitas intrinsece
actualis, et non existens intrinsece actu actuale; ergo requirit intrinsece actualitatem per aliquid
superadditum: ergo existentia non est distincta ab essentia. Probatur minor: omne intrinsecum est distinctum ab essentia,
et omne distinctum est aliquid extrinsecum ipsi: ergo requirit hoc actuale per aliquid superad-
ditum.
Respondet Palancho, quod in homine existente debet distingui id, quod, et magis est in ordine exercite,
id quod est intrinsece in re ipsa, quod erat in potentia obiectiva: magis autem est in ordine exercito est distin-
ctum ab ipsa essentia: unde homo, qui actu est actualis, non distinguitur quantum ad id quod est quidditative
actuale, distinguitur tamen quantum ad esse exercitum, quia homo exercite est actualis superad-
dit ad quidditatem, magis est in ordine exercito distinctum.
Dices: per existentiam aliquid mutatur intrinsece, essentia non est consideranda
ut actuale, non habet per aliqua formam accidentalem distinctam, non potest intrinsece mutari essentia; quod est ex-
accidentali requirit formam accidentalem superadditam. Probatur minor: formae ut actus
non potest essentia intrinsece mutari, quia mutatur quod est, et quod relinquit: quia illud
intrinsece, et est ipsum paries, et similiter cetera accidentia sua substantia immutant.
Respondeo 2°: essentia est in actu formato positive intrinsece, et sic est per seipsam, et per aliud. Sicut quae
est intrinsece, et sic existens per aliquid. Sicut quae intrinsece, et sic erit adhuc possibi-
lis, sicut unita existentia. Probatur: forma unita substantiae intrinsece, et sic non immutat essentiam
substantiae: quod sit per aliud excludit positive intrinsece in potentia obiectiva.
Probatur 2° 2ª ratione
ad hominem contra Thomistas: ideo essentia distinguitur realiter ab existentia, quia essentia aliquando existit, et ali-
quando non; ergo eadem ratione probatur distinctio realis essentiae ab existentia: quod dici nequit. Probatur minor: existen-
tia aliquando existit, et aliquando non: ergo eodem probatur distinctio realis existentiae ab seipsa:
quod dici nequit. Respondent Thomistae, quod existentia est ratio formalis existendi, et ideo non requirit aliam existentiam;
essentia autem cum non sit ratio formalis existendi, ex eo quod aliquando existat, et aliquando non,
sequitur quod existat per existentiam superadditam, sicut patet in unione, quae quia est ratio
formalis uniendi, ideo non requirit aliam unionem, ut uniatur, extrema autem quia non sunt
rationes formales uniendi requirunt unionem superadditam.
Dices: ideo propterea non est ratio
formalis existendi, quia aliquando existit, et aliquando non; sed existentia aliquando exi-
stit, et aliquando non: ergo existentia non est ratio formalis existentiae, et consequenter falso supponunt
Thomistae existentiam esse rationem formalem existendi. Probatur: si unio est indifferens ad unien-
dum, sicut extrema, non habet rationem formalem uniendi magis quam extrema: ergo si
existentia est ita indifferens sicut essentia, non est magis ratio formalis existendi quam essentia.

2°. D. an eidalit ex. Tentia ii Obliquare?

Resp.ⁿᵗ adhuc posse percipi essentiam sine existentia; non autem existentia, quin concipiatur res actu existens. Prob. [illegible] fedja et [illegible], quia [illegible] exhibende. Dra: quando dicunt essentiam posse percipi sine existentia, [illegible] de possibili [illegible] falsum [illegible] sine existentia [illegible] existentia sine actualitate. [illegible] falsum [illegible] pro obliqua: quod [illegible] existit et quem concipit existentia. [illegible] licet essentia possit concipi sine existentia, nec ex hoc sequitur esse [illegible] ab existentia: quod distinguit. [illegible] possibilis concipiatur [illegible] quin [illegible] extrahitur, [illegible] quin [illegible] ex hoc sequitur [illegible] distinguitur [illegible] similitudo. [illegible]

[illegible] quam multiplicandi [illegible] necessitas; [illegible] necessitas existentiae [illegible] addit, ut essentia sit existens: quod distinguit [illegible] probatur, et [illegible] patebit ex solutione argumentorum. [illegible] existentia ponit in actu [illegible] productionem [illegible] essentia ponit in actu [illegible] existit ex eo, quod producatur [illegible] essentia [illegible] quod super addito existit ex eo, quod producatur.

Argumenta Solvuntur.

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

Disp. 2a de possibilitate, et existentia rerum

[illegible]

Omnes [illegible]

[illegible]

Q.° 3.ª an essentia, et existentia, distinguantur?

existat, quod petat [illegible] contingent, etiam [illegible] [illegible]
[illegible] existit [illegible]

[illegible] essentia, et existentia [illegible]
[illegible] existentia [illegible]
[illegible]
[illegible]
[illegible] existunt: ergo [illegible]

[illegible] existentia [illegible]
[illegible]
[illegible] existentia [illegible]
[illegible] existentes [illegible]
[illegible]

[illegible]
[illegible] Deus [illegible]
[illegible]
[illegible]
[illegible]
[illegible]

[illegible] Deus: ergo [illegible]
[illegible] existentia [illegible]
[illegible] Deus [illegible] existentia Dei [illegible]
[illegible] existentia Dei [illegible]
[illegible] ergo

Resp.ª ad argumentum [illegible] negando consequentiam. [illegible]
probatur [illegible] antecedens, quia in creaturis con-
[illegible] quod [illegible]
ad rationem creaturae [illegible] secundum [illegible] nega-
[illegible] Deus est [illegible], quia non ha-
bet [illegible] contingentia, sed [illegible]
[illegible] ab alio [illegible] existentia
quia Deus [illegible] habet existentiam a se [illegible]
[illegible] identificatam [illegible] esset ab alio [illegible]
[illegible] quod habet [illegible] rationem [illegible]
causalis negativa.

Arguitur sexto: si essentia non distingue-
retur realiter ab existentia creatura non esset ta-
lis [illegible] ergo essentia non distinguitur realiter ab
existentia. Probatur maior: ideo esset; quia haberet se [illegible]

...tingens procedit ab alio: quia agere contingenter non est pro-
ducere. [illegible] productum contingenter [illegible] ... Spiritus Sanctus procedit a Patre et Filio [illegible] ergo potest habere a Filio contingentiam [illegible].

[illegible]

Q. 3: an ens, et existentia [illegible]

[illegible]

[illegible] Deus [illegible]

[illegible] Hoc supposito [illegible]

praedicatur univoce, et univoce dicitur [illegible] et cum [illegible]
praedicatur, et solum univoce [illegible] quin sit [illegible] praedicatur univoce, solum di-
citur convenientia; sic existentia [illegible] Dei, et creaturae: aliunde sicut [illegible]

[illegible]

[illegible] Deus, et creatura conveniunt in veritate et bonitate [illegible]

[illegible]

[illegible] de principio individuationis [illegible]

[illegible]

Disputatio 5a de principio individuationis tam [substantiarum] quam accidentium. Quaestio 1a quaenam [illegible] individuationis tam [substantiae] quam [accidentis]

[illegible]

[illegible] de individuatione [illegible] ... fundamentis [illegible] individuationis [illegible]

[illegible] sequitur [illegible] principium individuationis [illegible] individuum [illegible]

[illegible] nec [illegible] accidentia, nec [illegible] substantia [illegible] individuationis [illegible]

Q. 1. Dico, [illegible] individuationis [illegible]

Prob. 1. altera pars [illegible] multam [illegible] identitate [illegible] [illegible] quarum 2. [illegible] substantia [illegible] principium individuationis [illegible] juxta [illegible] [illegible] [illegible] mentis 1. substantia [illegible] 2. [illegible] principium individuationis [illegible] [illegible] ma, omnis [illegible] [illegible] identitate [illegible] [illegible] [illegible] [illegible] [illegible] substantiae naturam, et [illegible] individuum [illegible] substantia [illegible] 2. [illegible] [illegible] [illegible] [illegible] substantia [illegible] actione, pro ductiva, [illegible] actionem [illegible] singularis [illegible] [illegible] [illegible]. Patet [illegible] nullam [illegible] [illegible].

[illegible] individuationis: [illegible] [illegible] [illegible] [illegible] substantia, et [illegible] distinctio [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] substantia [illegible] [illegible] [illegible] substantia, [illegible] [illegible] [illegible] praedicamentalis [illegible] omnia, [illegible] [illegible] praedicamento [illegible] supremum [illegible] [illegible] individuum [illegible].

Prob. 2. [illegible] accidens, nec omnia accidentia [illegible] individuationis substantia [illegible] separari [illegible] quantitate, et [illegible] accidentibus, [illegible] individua: [illegible] accidentia [illegible]. [illegible] [illegible] [illegible] individuum [illegible] [illegible] accidentia [illegible] radicalis [illegible] individuationis [illegible] manet [illegible]. [illegible] [illegible] individuationis, [illegible] individuum, [illegible] individuationis, [illegible] quantitas, et [illegible] accidentia [illegible] substantia [illegible], [illegible] Eucharistia, [illegible] accidentia [illegible] individuationis.

Prob. 3. [illegible] quantitas, et accidentia, [illegible] [illegible] substantia [illegible] [illegible] [illegible] [illegible], [illegible] [illegible] [illegible] substantia [illegible] numero, [illegible] ab accidentibus [illegible] principium individuationis, [illegible] [illegible] principium individuationis, [illegible] individuum [illegible] [illegible] [illegible] substantia [illegible] identificatur, [illegible] nec a [illegible] quantitate [illegible] [illegible] accidentia [illegible].

[illegible] individuationis [illegible] accidentia [illegible] principium individuationis [illegible]. [illegible] [illegible] accidentibus [illegible] [illegible] substantia, [illegible] [illegible] accidentia [illegible] substantia [illegible] Eucharistia [illegible] accidentibus [illegible], [illegible] [illegible] substantia, [illegible] [illegible] identitatis, et diversitatis [illegible] separabiles, [illegible] [illegible] [illegible] [illegible] [illegible] accidentia [illegible] substantia [illegible].

[illegible] quantitas, [illegible] principium individuationis [illegible] deberet [illegible]

atque se [illegible] alias n[illegible] existere nullo, nam quantitas in singulari [illegible] a parte rei, quae [illegible] quantitate singularis [illegible] [illegible] [illegible] substantia [illegible] quantitate. [illegible] homo distinctus a quantitate [illegible] aliqua substantia [illegible] individuat. [illegible] quaero: [illegible] aliud quantitas [illegible] substantia individua [illegible] quantitate [illegible] aliud [illegible] distinctus [illegible] quantitas. [illegible] quantitas [illegible] principium individuationis [illegible] [illegible] [illegible] absoluta [illegible] [illegible] accidentibus, [illegible] hoc argumentum [illegible]

[illegible]

[illegible] quod principium individuationis non sit circumstantiae extrinsecae loci, temporis, [illegible] accidentium, individuatio [illegible] nequit [illegible] adaequat, nam [illegible] [illegible] calores [illegible] distincti, et hic [illegible] calor [illegible] [illegible] a sole, ut [illegible] dicemus, [illegible] [illegible] calores, et [illegible] [illegible] in hoc [illegible] calor [illegible] [illegible] principium individuationis [illegible] circumstantiis extrinsecis.

[illegible] [illegible] ex [illegible] quaerendum [illegible] [illegible] diversi calores a [illegible], et a sole [illegible] individuant. [illegible] [illegible] loco, et tempore. [illegible] [illegible] individuationis [illegible] [illegible] circumstantia [illegible] [illegible] calor [illegible] illa circumstantia [illegible] [illegible] [illegible] [illegible] circumstantiis, et [illegible] argumentum [illegible] quantitate.

[illegible] [illegible] principium individuationis, cuius [illegible] [illegible] quidditatem [illegible] specificae [illegible] individuationis [illegible] quidditatem [illegible] materialis [illegible] principium individuationis. [illegible] patet [illegible] [illegible] [illegible] [illegible] [illegible] hoc [illegible] [illegible] hoc [illegible] [illegible] principium individuationis, [illegible] particularis seu singularis.

[illegible] [illegible] materia singularis, et [illegible] materia [illegible] singulari [illegible] [illegible] [illegible] [illegible] materia similis [illegible] materiali. Denique [illegible] principium individuationis [illegible] individuum [illegible] [illegible] individuus, ut patet [illegible] materia [illegible] principium [illegible] videntes, hanc opinionem [illegible] [illegible] principium individuationis [illegible] [illegible] [illegible] quantitate. Quidam [illegible] materia [illegible] quantitate [illegible] [illegible] quantitate [illegible] materia quantitate [illegible] individuis [illegible] [illegible] materia [illegible] quantitate.

[illegible] [illegible], et [illegible] provenientes a

Q. 1. Quaenam sit principium individuationis in substantiis ... [illegible]

principium individuationis in substantialibus, dummodo provenientia quaecumque [illegible] accidentalis: quantitas ... [illegible] ... quantitate. Nam patet, quia [illegible] ... et distinctio specifica in substantiis sit substantialis, et numerica ... [illegible] ... praecipue cum individuum ... [illegible] ... substantia [illegible] ... quantitatis ... substantia individua ... quantitatem ... [illegible] ... singularis per quantitatem.

Probatur 2°: individuum ... [illegible] ... principium individuationis ... quantitate ... [illegible] ... Probatur 3°: eadem substantia individua ... substantia, et alia quantitate ... [illegible] ... quantitatem provenit ... [illegible] ... quantitatis, et accidentis ... [illegible] ... accidentia. Confirmatur, quia principium individuationis ... quantitatis ... [illegible] ... quam quantitas sit [illegible].

Alii ... [illegible] ... quantitatem ... proximam quantitatem ... [illegible] ... distincta ... [illegible] ... Confirmatur ... [illegible] ... et accidentis ... individuum ... [illegible] ... generis, et [illegible] ... genito, et [illegible] ... quantitatem.

Nec ... [illegible]

[illegible]

Dico ... [illegible] ... quantitatem ...

[illegible]

... [illegible] ...

Disp. 5. de [illegible]

[illegible]

Proquo [illegible] intelligenda [illegible] a D. [illegible] [illegible] [illegible]

[illegible]

[illegible]

[illegible] Deinde [illegible]

[illegible]

~ Argumenta Solvuntur. ~

[illegible]

[illegible]

[illegible]

[illegible] Petrus, et Paulus [illegible]

[illegible]

Licet [illegible] omnia [illegible]

[illegible]

[illegible] quantitatem [illegible]

[illegible]

[illegible] quantitas [illegible]

[illegible] quantitate [illegible]

[illegible]

[illegible] quantitas [illegible] ingenito, et rupto, et tamen [illegible] quantitas ingenito, [illegible], quomodo [illegible]. Unde [illegible] specifica.

[illegible]

[illegible] specifica [illegible] quantitas [illegible] specifica [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

Arg. [illegible]

Q. 1. Quae sit principium individuationis [illegible]

tionis, ratio est quia repugnat individuo pluribus communicari; et hoc convenit illi per materiam signatam: ergo. Probatur minor: illud [illegible] per materiam signatam, quo circumscripto talis materia non convenit; deinde circumscripta materia signata non convenit individuo repugnantia ad pluribus communicari: ergo. Probatur minor: [illegible] tas eadem est circumscripta materia signata, potest haec materia [illegible] incommunicabilis; et hoc est impossibile: ergo. Probatur minor: materia signata est per se ipsa singularis: ergo.

2. [illegible] principium individuationis; [illegible] ergo. Probatur minor: materia [illegible] susceptibile [illegible]: ergo. [illegible]

[illegible]

Disp. 9: de subsistentia. 2a. Ver: ..

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

In quo consistat ff. subsistentia creata?

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

Disputatio 3.a de subsistentia.

Quaestio 1.a In quo consistat ff. subsistentia creata?

[illegible]

Disp. 9. de subsistentia. Q. 1a Vera

[illegible] nob. accidentis supponit, C.ti D.ni a[illegible] naturæ humanæ singularis [illegible] personatis, q[illegible] personalitas [illegible] nec quid superaddat, [illegible] singularis, multis enim magis sequitur [illegible] separabilitas [illegible].

Certum est, quod hæc tria nomina: subsistentia, suppositalitas, et personalitas, [illegible] sinonoma, [illegible] significant, licet connotative [illegible], et suppositum: Unde pro eo [illegible] personalitatis, seu subsistentiæ, notandum est, quod hoc nomen subsistens accipitur multipliciter. 1.o pro eo, quod est [illegible] existens, hoc est sine subiecto, et in hoc sensu subsistentia competit accidentibus Eucharistiæ, cum sint sine subiecto existentia. 2.o sumitur subsistens pro eo, quod est non inhærens nec actu, nec aptitudine [illegible], et in hoc sensu [illegible] subsistentia convenit, cum in nullo modo alteri [illegible]. 3.o sumitur subsistens pro eo, quod est in ultima actualitate, et [illegible] ad ulteriorem actum, et in hoc sensu præsertim loquimur de personalitate in præsenti.

Pro quo nota, quod in natura substantiali postquam est singularis, et existens datur aliquis actus, seu quasi actus, illa ultimo complens, et terminans, [illegible] actus, seu quasi actus dicitur subsistentia, quæ reddit naturam incommunicabilem alteri supposito, sicut singularitas reddit incommunicabilem alteri in diversis: unde natura [illegible] et in ultimo [illegible] incommunicabilis ad aliquem posteriorem actum. Hoc ultimum complementum substantiali naturæ dicitur, ut diximus, subsistentia, suppositalitas, seu personalitas, quorum [illegible] naturam [illegible], quæ afficiunt: [illegible], seu [illegible], ultimum illud complementum dicitur personalitas; si natura [illegible], vocatur suppositalitas, si [illegible] subsistentia: V.g. homo dicitur persona, equus suppositum, et utrumque subsistens: unde pro [illegible] naturæ substantiali explicant, in quo conveniunt, et [illegible] differunt.

[illegible] subsistentia, seu personalitas reddit naturam substantialem, [illegible] alteri supposito incommunicabilem [illegible] incommunicabilitas, quæ [illegible], notandum, quod incommunicabilitas alicuius [illegible] [illegible]. [illegible] incommunicabile [illegible], quod non habet tanquam superius in [illegible]: sicut individui [illegible] V.g. [illegible]. [illegible] incommunicabile [illegible], quod [illegible] incommunicabile tanquam pars [illegible] supposito [illegible], et [illegible] supposito subsistentia.

Deinde notandum est cum D. S.to in 3. dist. 1. q. 1. [illegible] qua [illegible] subsistentia [illegible] actu, aptitudinaliter, [illegible]. [illegible], quando natura actu, seu actu [illegible] V.g. natura [illegible] supposito actu [illegible]. Aptitudinaliter, quando [illegible] natura [illegible] actu [illegible], dicitur tamen propensionem [illegible] V.g. natura humana C.ti D.ni quæ licet actu [illegible] suo supposito, [illegible] Divino, dicitur tamen inclinationem, et propensionem ad [illegible] supposito [illegible], sicut lapis [illegible] inclinationem [illegible] deorsum.

Incommunicabilitas [illegible] dicitur illa, [illegible] actu [illegible], nec dicit [illegible] propensionem, [illegible] communicari; [illegible]: [illegible] natura humana supposito Verbi Divini, quæ licet [illegible] communicata, [illegible] inclinationem, seu propensionem ad [illegible]: [illegible] Divina [illegible] communicari, sicut [illegible] C.ti D.ni [illegible] Verbi supposito communicatur, [illegible]

In quo consistat ff subsistentia creata ?

vt, scilicet, repugnantia

Duplex similiter datur inimicabilitas, et proportionaliter respondet incommunicabilitati. Una actiua incommunicabilitas datur, quae natura non actiue, communicata, sicut humana C. D. incommunicabilis, ratione propriae subsistentiae creatae, quo caret. Altera passiua incommunicabilitas datur, quae non natura dicit inclinationem ad communicari, ita natura humana C. D. licet actu sit communicata supposito Diuino; non dicit tamen inclinationem, seu aptitudinem ad illam communicari, ideoque caret incommunicabilitate aptitudinali, ratione Verbi Diuini. Incommunicabilitas passiua datur, quae non natura dicit repugnantiam ad communicari; sic incommunicabilis natura Diuina ratione sui et personae creatae.

Hinc sic Boethius lib. de duabus naturis, et una persona C. sic personalitatem definiuit: rationalis naturae indiuidua substantia. Quam definitionem recipit D. Thomas 1a. part. q. 29. in art. 1. et hic probata, ut illam in virtute explicet S. D. in 3. dist. 23. q. unica. 1. ad 9. q. 1a. ... alii ... est persona, cuius ... naturae indiuiduae substantiae ... indiuidua: ... D. Richardus ... definiendo, ... definitionem ... 2. de Trinitate. c. 22. a quo sic ... definitur ... incommunicabilis existentia ... indiuidua definitione Boethii ponit ... et pro indiuidua incommunicabilis, et tandem pro ... definitione Boethii ... substantia ponit existentia, quo pacto definitionem Boethii explicant alii, et ab omnibus defenditur.

Ex hac definitione ... subsistentia ... incommunicabilis ... supposito extraneo ... incommunicabilis ... ratione ... naturae ... supposito ... alteri supposito incommunicabilis ... unde difficultas est ... persona ... unionem ... substantia ... communicatur ... persona ... aptitudine ... supposito extraneo ... persona ... positiuo ... indicat.

Secundo ... D. Thomas, et ... ex ... elementis, et ... ex ... positiuo ... demonstratione ... Conscientia ... negatiuo ... D. ... q. 2. ... probabilitatis ... quidam ... proprii ... probabilis: ... persona sit persona ... aliquid positiuum ... natura indiuidua, et ... positiuum ... aliqua via, quae ... ratione naturae sit persona.

Propter ... Scoti ... indiuiduis ... et ... uniuersalitatis ... et post ... proponunt ... et ... magis ... Liguetur, Centinius, Hada, Gerara, et ... positiuo ...

Disp. I. de Subsistentia.

De [illegible] Maximae, et [illegible] attendentes ad D. [illegible] ut veteres [illegible] posque [illegible] problematicis [illegible] defensandis propo- nunt, et [illegible] gradientes probabiliq via, [illegible] personalitate creata [illegible] ingatio [illegible] et [illegible] sentiant et defendunt. Deinde [illegible] teneat. [illegible] [illegible] Scotus sit [illegible] [illegible].

Sit [illegible] probatur [illegible] subsistentia creata [illegible] ne [illegible] subsistere. [illegible] probabilius [illegible] de [illegible] probabilis [illegible] [illegible] [illegible] et [illegible] subsistentia [illegible] de [illegible] [illegible] [illegible] insolita [illegible] [illegible] [illegible] ex [illegible] disp. 1. q. 2. [illegible] [illegible] de [illegible] [illegible] [illegible] ex disp. 6. q. [illegible] [illegible] [illegible] [illegible]

[illegible] ratione [illegible] [illegible] [illegible] atque potius [illegible] utrarumque dicas [illegible] [illegible] negative. [illegible] [illegible] [illegible] [illegible] [illegible] necessarium [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] natura [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] exigentiam [illegible] [illegible] in natura humana Christi Domini [illegible] exigentem propriam per- sonalitatem [illegible] [illegible] [illegible] haberet exigentiam [illegible] [illegible] [illegible] [illegible] [illegible] ergo natura exigit propriam personalitatem non est [illegible].

Probatur [illegible] [illegible] ratione: [illegible] subsistentia [illegible] [illegible] positiva, vel [illegible], vel [illegible] [illegible] neutrum est: ergo non est quid positivum. Probatur minor quoad [illegible] partem: subsistentiam pertinet ad complementum substantiale naturae: ergo non est. Probatur, quia [illegible] substantia [illegible] in materiam [illegible], et cum positivum, sed non est materia, nec forma; quia neutra in Angelis reperitur, in quibus invenitur subsistentia, nec est [illegible], quia cum [illegible] cum natura non facit unum per se in natura substantiali, cum non se habent per modum actus, et potentiae; et [illegible] subsistentia facit cum natura unum per se substantiale [illegible] [illegible]: ergo non est subsistentia. [illegible] [illegible] [illegible] [illegible] parte [illegible] subsistentia facit [illegible] subsistentem, [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] subsistentiae [illegible]

[illegible] [illegible] [illegible] substantialis naturae [illegible] illa [illegible] [illegible] natura [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] materia; [illegible] subsistentia [illegible] [illegible]

§ Ver: in quo [illegible] subsistentia creata?

[illegible] ingeat cap[illegible] [illegible] independentes [illegible]

[illegible] Damascenus [illegible] cap. [illegible] Verbi [illegible]

[illegible] Verbi Divini [illegible]

[illegible] Verbi Divini [illegible] singularitatis [illegible]

[illegible] singularitatem [illegible] personalitatem [illegible] Verbi Divini [illegible]

[illegible] personalitatis [illegible] singularitatis [illegible] divinitatis homini.

Resp. [illegible]

[illegible] personalitate [illegible] a Deo [illegible] D. Damasceno [illegible] cap. 22 [illegible]

[illegible] personalitati [illegible]

[illegible] personalitates [illegible]

[illegible]

[illegible] D. [illegible] personalitatis [illegible] persona. [illegible]

[illegible]

[illegible]

Argumenta solvuntur.

[illegible]

[illegible]

[illegible]

[illegible]

2º. Vtrum: in quo consistat subsistentia creata?

[illegible] ... creata [illegible] positiva [illegible] ...

[illegible] personalitas [illegible] ... natura [illegible] ... procedit [illegible] ... ad [illegible] ...

Resp. ad 2um [illegible] ...

[illegible] ... perfectionem [illegible] ... positiva [illegible] ...

[illegible] personalitas [illegible] ... natura dependentiam [illegible] ... Divinum [illegible] ... dependeant.

Arg. 2º [illegible] personalitas [illegible] persona [illegible] ... natura singularis, et personalitate [illegible] ... natura singularis [illegible] ...

Resp. 2º [illegible] ... natura singularis, et personalitate [illegible] ...

Resp. 2º [illegible] ... personalitas [illegible] ...

Arg. 3º [illegible] ... personalitas [illegible] ...

Resp. [illegible] ...

Disp. 9. de subsistentia.

m. Suppositaq. promiscue dicit natq. singulare, et de ista praedicat quidditative naturam, et ratione hujus nat. singularis in supposito inclusae dicit natq. omne praedicari in quid de supposito: unde natura mea de supposito praedicatur, ac tandem ista de supposito praedicat, qd. solum praedicat tamquam accidens, tum ex ea qua de quibus natura requirit in quid praedicari.

Dices hoc arguit fit a D. in 2. dist. 3. q. 2. lit. B. contra Scotum descendentem, singularitatem esse mera gratia, et ibi D. ut solum ad argumenta solvit. Primum argumentum D. contra Scotum hujusmodi: de singulari praedicatur illud, cujus est singulare; ideo aliquo ente actuali tamquam subjecto praedicatur ratione tantum subjecti, quia solum est singularis, non ratione partis sive natq., tunc est praedicatio superioris de inferiori, de ipso, et de se. Hoc argumento probat D. contra Scotum, singularitatem esse quid positivum, et hoc probat inconvenienti; quod supposito, quod singularitas sit gratia, natura mea praedicatur de supposito illo, tamquam de subjecto, et ratione ejusdem actualitatis totius, quod sic esse solum, quod natura praedicatur de mea actualitate illius, et hoc quod est persona: quod est tenendum.

Respondeo quando D. refert solutionem ad argumentum datum, argumento facto in persona, licet referendo est argumento facto in singulari, et sic quod ad ultima causa. Argumentum itaque D. optime procedit contra singulare, quod substituat pro gratia; nam de supposito per se: et ratione, quia natura omnis, v. g. homo praedicat de Petro, non ratione totius, quia substituitur ex natura et singularitate, quae in sententia Scoti erat gratia, non est per se, nec ratione partis, scilicet natura inclusa in singulari, quia sic ultra singularitatem solum diceretur Petrus natura humana, ista quae praedicat de se ipsa praedicat, ut inferri D. et sic non est praedicatio superioris de inferiori, de ipso de se ipso.

In proposito autem sententia, quod quidem Petrus est homo intelligendo de supposito, tunc natura humana praedicatur de se ipsa, ut inveniatur si singulare per gratiam constitueretur, de praedicat pro ratione singulari, cujus est subjectum, et ratione hujus humanitatis singularis in supposito inclusae, dicitur etiam de supposito: unde juxta datam solutionem bene potest humanitas in quid praedicari de hac humanitate singulari, et notat quando, quae dicit personalitas quae sequitur inveniens D. quod de se de ipso praedicatur, quod humanitas in mea, quae sequitur ad humanitatem singularem, quod evidenter sequeretur, si singularitas esset gratia. Sic solvit Mairus, et bene.

Arg. contra D. singularitas juxta D. illa tenet, et omnes scotistas esse quid positivum: quod est personalitas. Sequitur ideo probat D. in 2. dist. 3. q. 2. singularitatem esse quid positivum, quia singularis repugnat fieri dividi in plura numero, et non simpliciter repugnat alicui per solam gratiam, quod pro personalitate repugnat simpliciter communicari alteri supposito: est quid positivum. Respondeo ad argumentum respondent, quando non est par disparitas, quia singularitas ex sua ratione repugnat simpliciter singularis dividi in plura numero, et non simpliciter repugnat alicui per solam gratiam, at vero personalitas repugnat simpliciter communicari alteri supposito. Solutio clara fiet ex solutione objectionis, ad quam respondeo concedendo maj. et quando personalitas per constantiam ex quo, et non simpliciter repugnat communicari alteri supposito.

Arguitur
betgao [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]

3º. Vtrum [illegible] per subsistentiam creatam?

[illegible] illigat.

[illegible] personalitas [illegible] creata [illegible]

Quando [illegible] personalitas [illegible]

[illegible] Deus [illegible]

[illegible] personalitas creata [illegible] Deo [illegible]

Resp. [illegible]

Disp. 9: de subsistentia.

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

Q. Sec. in quo sitas sit subsistentia creata?

suppositio singularitatis [illegible] tamen intrinsece [illegible]

Resp. Gandavum, [illegible] ultimam entis natam individuationem, [illegible] Scotus [illegible] mihi [illegible] [illegible] realitas [illegible] singularis Petri [illegible] Petrus [illegible] [illegible] individuo [illegible] ab ea inseparabilis [illegible] [illegible] [illegible] alteri supposito [illegible] [illegible] separari a personalitate [illegible]

Arg. 1. [illegible] [illegible] [illegible] D. [illegible] dist. 11. q. 1. [illegible] Resp. [illegible] Maior, et [illegible] [illegible] [illegible] D. [illegible] Resp. 2. [illegible] probabilis [illegible] D. [illegible] [illegible]

Arg. 6. ubi alia et alia inveniuntur [illegible] unitas personalitatis [illegible] D. [illegible] alias [illegible] personalitates in C. D. [illegible] Resp. distinguendo [illegible] ubi alia et alia inveniuntur [illegible] unitas positiva, [illegible] [illegible] unitas positiva [illegible]

[illegible]

Resp. [illegible]

Resp. [illegible]

[illegible] subsistentiam creatam [illegible]

Disp. 9. de subsistentia.

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

9o. Ver: in quo consistat subsistentia creata?

[illegible] ... subsistentia ... [illegible]

[illegible]

[illegible] ... Christi ... Dei ... Verbi ... humanitate ... [illegible] ... Deipara ... Nestorius ... Christiparam ... [illegible] ... Christi ... Sanctam Virginem vocandam esse Christiparam, non Deiparam ... [illegible] ... ipsa lingua ... [illegible] historiis ...

[illegible] ut Beata Virgo Maria dicatur Deipara, hoc est, Mater Dei, non solum requiritur quod humanitatem Christi genuerit, debet etiam ipsum Verbum Divinum prout subsistens in humanitate, id est, quod a Matre [illegible] alioquin, et extra incarnationis mysterium generandum erat. Si Verbum non subsistat aliquid positivum, quod sola ratione unionis, Virgo solum genuit humanitatem Christi, non autem Verbum Divinum, prout subsistens in humanitate, id est, quod a Matre alioquin, et extra mysterium incarnationis generandum erat: quia si Verbum [illegible] Virgo Maria alioquin, et extra incarnationis mysterium [illegible] da in humanitate Christi ratione unionis, quae nihil, et nullam vim generationis [illegible] positivum, quod est capax generationis: [illegible] si Verbum non subsistit.

Consequentia patet: quia [illegible], prout asserit, Verbum substituisse, non erat capax generationis, quia [illegible], quomodo Verbum prout substituens pro illo generaretur [illegible] ad ultimum [illegible], quod personalitas Verbi supplet in humanitate [illegible], supplet personalitatem creatam; [illegible] personalitas creata nihil positivum [illegible]. Sic arguit Benedictinus Aguirre, de omnia [illegible] praefata arguendi et supponunt falsum, et [illegible] Supponunt falsum [illegible] supponunt quod personalitas debet influere in operationes [illegible] [illegible] quomodo [illegible] in operationes. In quo [illegible] necessarie [illegible] ... [illegible] ve.

Resp. [illegible] ... [illegible]

[illegible]

mentis [illegible] tatinea, quia sicut natura propriis [illegible] constituitur, ita [illegible] per personalitatem Divinam.

Requiritur ad supplendum [illegible] personalitatem in supplementum [illegible] personalitatis Verbi supplet personalitatem [illegible] potius [illegible] Cum [illegible] personalitas Divina [illegible] et [illegible] humana [illegible] quia [illegible] personalitas [illegible] Divina [illegible] subsistentia [illegible] [illegible] personalitate [illegible] subsistens [illegible] Divino [illegible] omni [illegible] Divino [illegible] unde [illegible] supplet personalitatem Verbi [illegible] personalitatem creatam [illegible] quod personalitas Divina [illegible] creata [illegible] natura humana [illegible] personalitate Verbi [illegible] operationes [illegible]

Dices: [illegible] personalitas creata [illegible] personalitati Verbi [illegible] Verbi [illegible] personalitate creata [illegible] personalitate Verbi [illegible] personalitas creata [illegible] natura humana [illegible] Divino [illegible] Verbi.

Dicerem: personalitas [illegible] supplet [illegible] personalitas creata [illegible] personalitate [illegible] Divina [illegible] personalitates Verbi [illegible] supplet [illegible]

[illegible] actiones humanas [illegible] personalitatem [illegible] actiones [illegible] personalitatem [illegible] actionibus [illegible] natura [illegible] actionibus [illegible]

Personalitas [illegible] personalitas [illegible] personalitatem [illegible] actiones [illegible] personalitas debet [illegible] quomodo actiones [illegible] supposito.

Personalitatem

Qᵒ Vca: in quo consistat subsistentia creata?

... activam ...
procedunt, ... personalitas Verbi ... natura. Ad probationem ... solutione ...
ex hunc ... humana. ... quae ... personalitas ... substantia
ta, quae ... immanent in ... solutione, scilicet ... operationes tribuantur ...
... quod ipsa suppositalitas ... ad illa ... actiones ... ultimo ...
trans ... actiones operationes. ... dicimus, ... personalitas verbi non ... ratione ...
... activas operationes humanae naturae ... alia ratione ... ultimo ...
Incarnati ... operante.

Quapropter licet natura humana assumpta sit ... activus operationum meritoriis ... salutis hominis, tribuuntur Verbo, quia ejus personalitas ... ultimo ... et ... valoris, ... valoris excedenti ...
natura ... operantis, et propter hanc rationem possidet ... valoris ... et ejus ...
... praestabile a pura creatura ... intrinsece, ... tentative ... ab ... extrinsece, ... recepta ...
... pura creatura, qualis ... natura assumpta ... extrinsece ...
... illas operationes a Deo, ... personalitas ... ultimo ... et
propter hoc ... valorem meriti ... creaturis, quia ... ultimo ...
... propria personalitate, ... natura assumpta a personalitate Verbi.

Ad ... [illegible]

[illegible]

... Spiritus Sanctus ... operationes ... personalitas ... Patris, et Spiritus
Sancti ... natura assumpta ... Dei ... Patri
... effective ... actiones ... illas ...
... Filii ... Patri, et Spiritui Sancto ... personalitates ...
... personalitates Patris et Spiritus Sancti.

... [illegible]

... personalitas Verbi ... operationes creata ... natura ...
[illegible]

Ad ... [illegible]

[illegible]

[illegible]

[illegible]

Qº Utrum: in quo consistat subsistentia Creata?

[illegible]

Verbum [illegible] natura humana [illegible] Verbum Divinum [illegible]

[illegible] Verbum [illegible] humana [illegible]

[illegible] SS. PP. [illegible] Verbum Divinum [illegible] Verbum, et natura humana [illegible] humanitate [illegible]

[illegible]

[illegible]

indivisibili cujus oppositum [illegible] apparet [illegible] quia anima [illegible] ultimo [illegible] [illegible] eventum [illegible] constitutionis [illegible], ita ut [illegible] ultimum [illegible] [illegible] constitutionis [illegible].

[illegible] aptitudinalis, [illegible] [illegible]: qd. [illegible]. Resp. [illegible] [illegible] ratione actualis unionis supposito extraneo, an [illegible] separata [illegible] personam [illegible] supposito extraneo; [illegible] a D. et Scotis: [illegible] independenter [illegible] [illegible] singularis ratione aptitudinalis unionis supposito extraneo: [illegible] [illegible] [illegible] [illegible] aptitudinis [illegible] aptitudinalis [illegible] [illegible] aptitudinalis [illegible] [illegible] aptitudine, [illegible] personalitas [illegible] [illegible] ratione aptitudinalis unionis [illegible] singularis [illegible] personalitatis [illegible] personalitatis.

Resp. [illegible] concedendo [illegible] [illegible] personalitas [illegible] negativo, et non positivo. [illegible] [illegible] negativo, et positivo [illegible] [illegible] personalitas [illegible] unionis [illegible] [illegible] [illegible] [illegible] personalitas [illegible] unionis [illegible].

[illegible] nota, [illegible] [illegible] [illegible] [illegible] [illegible] praesuppositive. [illegible] [illegible] unionis, [illegible] persona, [illegible] [illegible] aptitudinalis, [illegible] aptitudinis. [illegible] [illegible] aptitudinalis, [illegible] personalitas [illegible] singularis [illegible] aptitudinalem unionem.

Articulus aliqua adjacens dubia aliqua.

Dubitabis 1°: an subsistentia [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] entitatem positivam. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] facultatis, [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] subsistentia.

Dubitabis 2°: [illegible] [illegible] proprie subsistat? [illegible] [illegible] separata [illegible] subsistere [illegible] proprium [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] separata [illegible] quaelibet [illegible] propria [illegible] subsistat.

[illegible] probatur [illegible] [illegible] separatae vere et proprie [illegible] propria [illegible] [illegible] [illegible]

2.º Vtr: in quo consistat subsistentia creata?

... 1.ª pars: quaelibet pars integralis creata ens completum ... ratione habens propriam subsistentiam, ... in suo fundamento inseparabilis, ac etiam ... ut patet in qualibet gutta aquae, quae quidem ... creata ens completum, sicut tota aqua; ... propriam subsistentiam; ... et pars esse. Pr.
2.ª pars: ... aliquid verum, et proprie subsistat ... requirit, quod excludat ... alteri ... fundalis ... subsistentia ... non ... habens hanc immutabilitatem ... &c.

Sistat gradum calamus, et mihi ultima re-
spondi manus, si in illa aliquid a Roma-
na et Catholica fide devium, aut bonis
moribus et Clementissimi dictaminis repugnat, pro
non dicto habere volo. Cedant utinam in hono-
rem, et majus obsequium Aeterni Numi-
nis, et Dolorosissimae Virginis Mari-
ae nostri cursus advocatae fidelis, nec non
in obsequium S.mi N.ri M.ri ut ho-
rum omnium patrocinio mu-
nitus, ad quos restant
laureas feliciter
feliciter.

Finita die 3.ª Martii anno
ab Incarnatione Domi-
ni M. D. X. X. L.

Incipit R. P. natalis tractatus, sive de pio [illegible] juramento D. S.ti Joannis Duns Scoti [illegible] et Theologorum omnium [illegible] Principis.

Proemium.

Transacto laborioso [illegible] pelago [illegible] abstractionum [illegible] adportum [illegible] natalis R. P. [illegible] Juramenti [illegible] quid [illegible] tate [illegible] hoc nomen [illegible] Christianam decens [illegible] siquidem licet antiquitus [illegible] et [illegible] humili [illegible] Sic Pithagoras [illegible] respondendo dicunt: nisi Sophus, [illegible] id est, nisi sapiens, [illegible] amator [illegible] studiosus [illegible] quae [illegible] Vivite [illegible] Valete.

[illegible] tota [illegible] agit de ente mobili [illegible] in octo dividit partes. [illegible] octo libros [illegible] quos [illegible] de ente mobili generali. 2.a de Cœlo et mundo, et agit de ente mobili [illegible] 3.a de generatione, et corruptione, sive de ortu, et interitu, et tractat de ente mobili ad [illegible] generali. 4.a de Methereo[illegible], et de ente mobili ad [illegible] mixta [illegible] 5.a de mineralibus, et de ente mobili ad [illegible] 6.a de anima, et de ente mobili [illegible] mixta [illegible] 7.a de vegetabilibus, et plantis, et de ente mobili ad [illegible] mixta [illegible] 8.a de ente mobili ad [illegible] mixta [illegible] additis tractatus de somno, et vigilia, de memoria, et reminiscentia, de sensu et sensato, de motibus [illegible] de juventute, et senectute, [illegible] respiratione, et inspiratione, de longitudine, et brevitate vitae, et de [illegible] morte, et vita.

[illegible] sua [illegible] omnes [illegible] tamen in praesenti [illegible] octo libros [illegible] in quibus agit de natura. [illegible] popularem [illegible] in [illegible] magna [illegible] solebat [illegible] historia [illegible] et poetica.

[illegible] quos exposuit de [illegible] magno studio, et diligentia, quos dictabat [illegible] hoc [illegible] Nos [illegible] natali [illegible] magna [illegible] tractare [illegible] difficultates [illegible] explanandos suscepimus. [illegible]

Disputatio unica proemialis.

Quaestio unica, quodnam sit obiectum adaequatum scientiae [illegible]

[illegible] explanata [illegible] defenditur [illegible] adaequatum [illegible] ens mobile [illegible] 6. [illegible] et Joannes [illegible] et Angelus [illegible] Antonius Andreas [illegible] Canonicus. 2a [illegible] ens [illegible] Ferrara, et Gratia [illegible]. 3a ens mobile [illegible] Vera cruz, et alii. [illegible] Alii alia dicunt, [illegible] et [illegible] relictis

[illegible] adaequatum scientiae [illegible] Aristotele [illegible] 6. [illegible] motus, et quietis [illegible] [illegible] mathematica [illegible] [illegible] per se [illegible]

[illegible]

[illegible]

[illegible]

Disp. Unica Proœmialis.

Ad 1. minores ... naturale ... ratio ... omnes ... naturae ... omnem ... natu ... specificativus ... limitando ... acceptione ... ex hoc ... ad aequatum ... generatur.

... speculativarum, non ... distincta ... ente ... materiali de illo ... radix ... naturalis ... substantiale ... scientia ... naturale ... objectum ... specificative ... objectum ... naturale ... specificanda ... demonstrant.

Argumenta Solvuntur

Arg. 1. ens mobile est objectum ... quod est ... naturale. P. ant. Illud est objectum ... supponit ... probat ... ens mobile ... supponit ... probat nulla: ergo. Mj. stat. ... 6. ... ubi ... omne mobile ... mobilitati demonstrat ... ergo objectum. ... in lib. 3. ... adequatum ... motus ... actus entis in potentia ...

Resp. ... naturale probat a priori, ... a posteriori, ... ratione ... probet a posteriori ... supponi, ... omnem ... responde... probet. ... mobile ... ens mobile ... ente transcendentali ... ente ... ut ... in ... naturale motus, ... substantia corpo= rea.

Arg. 2. Illud est objectum adaequatum ... conveniunt ... de quibus ... physica agit, ... naturali ... ergo. ... physica agit de materia, forma, et principiis, ... accidentibus ... conveniunt ... omnia ... conveniunt ... substantialis ... corpora ... substantiali ... ergo ... Coeli juxta ... materia, ... in loco: ergo.

Resp. ... ad arg. ... ultimam ... in hoc ... Theologos ... Coelestia ... materia, ... materia ... August. ... Deus omnia ... in loco ... ultima ... Coeli ... Coeli ... aptitudine ... aptitudo ... in loco. ... Coelestia ... ab intrinseco, licet ab ... agenti ... potentia ... in Eternum duratura,

3° Utrum [illegible] obiectum adaequatum [illegible]

Dices [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] omnia, quae [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] Resp. [illegible] [illegible] [illegible] adaequatum [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] omnia [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
omnia [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] aliquo [illegible] Arg. 3°: illud est obiectum adaequatum

in aliqua facultate, quod [illegible] omnia, quae in tali facultate tractantur; ens mobile, et
[illegible] [illegible] omnia, quae in [illegible] tractantur; [illegible] ens mobile [illegible] obiectum adaequatum [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] ens mobile, [illegible] [illegible] [illegible] [illegible]
[illegible] Resp. [illegible] [illegible] illud est obiectum, quod [illegible] omnia, quae tractantur [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] omnia, [illegible] [illegible] Itaque [illegible] [illegible] [illegible] [illegible]

moveant, quod [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] ens mobile, [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] ad illud, quod [illegible] obiectum adaequatum
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Arg.

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Angeli [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Angeli movent [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Angeli [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] sensibilis [illegible] [illegible] [illegible] Angeli [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] motus [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Resp. adaequatum [illegible] [illegible] [illegible] [illegible]

[illegible] quod motus Angeli [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] Angelus, [illegible] [illegible] [illegible] motus [illegible] indivisibilis [illegible] [illegible] [illegible]
divisibilis; unde [illegible] [illegible] Angelum [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] motus Angeli [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] a sensu. Dices [illegible]

[illegible] motus Angeli [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] indivisibilis [illegible] [illegible] [illegible] [illegible] [illegible] divisibilis [illegible]
[illegible] [illegible] Resp. quando [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Arg. 5°: datur aliquis motus

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] accidentia
[illegible] Eucharistica [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Eucharistica
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Resp. [illegible] [illegible] motus [illegible] [illegible]

Disp. Unica Proemialis.

[illegible] ... radicaliter ... [illegible]

[illegible] ... qualitatem ... intensibile et remissibile ... substantia ... [illegible] ... intensionis et remissionis ... [illegible]

[illegible] ... radix intensionis et remissionis ... qualitas radicalis ... substantia ... intensa ... [illegible] ... denominat calida, alba, &c.

Proprietas qualitatis ... intensibilitas ... [illegible] ... in theologia agit de peccatis et virtutibus ... [illegible]

[illegible] ... intensionis ... denominari intensa ... [illegible] ... intensibilitas ... [illegible]

Dubitabis, an, ... [illegible]

[illegible]

Differentia debita de ... [illegible] ... theologia ... [illegible]

Liber Primus Physicorum.

Disputatio 1a de principiis corporis naturalis in communi.

Quaestio 1a Quid sit corpus naturale?

[illegible]

Q.º Ult.ª: [illegible] adequa [illegible]

[illegible] aliquo dependet, [illegible] quibus [illegible] extrincat [illegible] alias [illegible] fundamentaliter [illegible] relacio [illegible] adaequatius.

[illegible] propterea [illegible] quomodo sumit [illegible] ens dependens [illegible] quae [illegible] hunt [illegible] communiter [illegible] naturalium. [illegible] principium [illegible] comunis [illegible] ex quibus aliquid [illegible] alijs: q.º 5. [illegible] maxime [illegible] causae extrinsecae, efficiens [illegible] loquendo [illegible] efficientis [illegible] proprij [illegible] causae finalis [illegible] causa extrinseca.

[illegible] Dicitur [illegible] sit [illegible] principia [illegible] sunt ex aliis [illegible] partes [illegible] substantiales [illegible] ex partibus integralibus [illegible] tanquam ex partibus [illegible] tanquam [illegible] in quibus [illegible] principia [illegible] omnia [illegible] dicendo [illegible] principia [illegible] tanquam ex parte [illegible] tanquam [illegible] materia [illegible]

Dicitur [illegible] privatio [illegible] tanquam ex quo [illegible] privatio [illegible] ex quo [illegible] principium [illegible] ex quibus aliquid [illegible] principia [illegible] privatio [illegible] principium [illegible]

Dices 2.º [illegible] sunt [illegible] omnia [illegible] naturalia [illegible] debent [illegible] omnia naturalia [illegible] omnia [illegible] [illegible] Omnia [illegible]

Quaestio 1.ª Quot sint principia corporis naturalis tam in fieri, quam in facto esse.

[illegible] omnes [illegible] loquentes [illegible] principia corporis naturalis, coram Parmenides, et Melissus [illegible] ponebant [illegible] Parmenides. Alij dixerunt [illegible] alij aquam, alij [illegible] principia [illegible] quae quidem principia dicebant [illegible] quod Chaos [illegible] Empedocles dicebat, illa principia in Chaos [illegible] elementa, [illegible] Chaos [illegible] corporis naturalis. Anaxagoras, et alij dicebant, Chaos [illegible] carnis, ossis, sanguinis [illegible] quas dicebant [illegible] adeo parvas, et indivisibiles, ut ex inde apelarent Athomi, a quo nomen accepit Athomistarum Schola. [illegible] fundamenta [illegible] relinquendo, ad [illegible] transeamus [illegible]

[illegible] Dicitur [illegible] corpus naturale [illegible] in fieri, [illegible] in facto esse. In facto [illegible] actiones pro [illegible] et [illegible] corporis [illegible] intelligunt [illegible] corpus in fieri. Alij [illegible] intelligunt

ipsi corpori naturali, quod subdi generationi, seu mutationi, quae a via, ut ipsum corpus sit in facto esse, et ut aliquid moveatur, quod [illegible] [illegible], ut patet ... [illegible] ... in quo movent dubia: 1. utrum alterum ... naturalis sint 3a pp[rinci]pia: 2. utrum ... transmutationi naturali sint 2a ... [illegible]

tandem 2. q. ... procedere ... [illegible] ... quae ... [illegible] ... generatione ... sicut ... [illegible] ... generationem ... [illegible] ... substantiali, ita ... [illegible]

Notandum ... corpus naturale, ... subgeneratione ... [illegible] ... generatione ... [illegible] ... transmutatio ... (desinere ... relatione ... [illegible] ... generatione ... [illegible] ... quod ... [illegible] ... productione ... [illegible]

[illegible] ... generationi ... [illegible] ... generationes ... [illegible] ... in generationibus, quae ... [illegible] ... materia ... [illegible] ... ignis ... [illegible] ... mutatio ... [illegible] ... generatione ... [illegible] ... in hoc ... [illegible] ... acquisitive ... [illegible] ... generatione, ut ... [illegible]

[illegible] ... [illegible] ... [illegible] ... [illegible] ... [illegible]

Sit 1a 2a [illegible] ... generationis ... [illegible] ... permutatione ... [illegible] ... materia ... [illegible] ... generatione ... [illegible]

... physica, quae ... [illegible] ... materia, et forma ... [illegible] ... privatio ... [illegible] ... Notant ... [illegible] ... permutationem ... [illegible]

Sit 2a 2a [illegible] ... [illegible] ... quomodocumque fiat ... [illegible] ... generatione ... [illegible] ... materia, et forma ... [illegible] ... maxime ... privatione ... [illegible]

... [illegible] ... privatione ... [illegible] ... privatio ... [illegible]

Q.^o 1: Quid sit forma corporis naturalis?

[illegible]

Q. 2. Quot sint [illegible] naturalis [illegible], quæ [illegible]

[illegible] ratione, quod omnes suas partes: hic [illegible] materiæ [illegible] ratione [illegible], [illegible] omnia [illegible] materia [illegible] [illegible] partes [illegible] singulas [illegible] utpote [illegible] totali [illegible] eo præcise, quod [illegible] ex partibus [illegible] potest, ut [illegible], quin [illegible] partes.

[illegible] potest [illegible] mutatio [illegible] hoc præcise, quod [illegible] subtractis [illegible], et quod [illegible]; quando Deus creavit materiam aliquo tempore [illegible] formam, et postea [illegible] formam, tunc [illegible] mutatio [illegible] forma [illegible] mutationis. Patet etiam ultima pars, quia [illegible] intelligi [illegible] quin intelligatur [illegible] potius, a quo [illegible], potius a quo [illegible], et [illegible], a quo, et [illegible] loquatur de [illegible] omnes partes [illegible].

~ Argumenta ~ Solvuntur ~

[illegible] partis: unio [illegible] in [illegible] [illegible] partis. [illegible]: unio [illegible] [illegible] unitis: [illegible] subsistentia [illegible] subsistentis, [illegible] naturalis subsistens [illegible] viventis [illegible] viventis, [illegible] [illegible] partis. [illegible] [illegible] [illegible] unitis [illegible] accidentalis [illegible] unionem [illegible] substantialis, [illegible] substantiale [illegible] unitis [illegible] accidentalis, [illegible] [illegible] [illegible], et [illegible] unitis, [illegible] unitis [illegible] [illegible]. [illegible] materia, et [illegible] necessaria [illegible] nexus, ut [illegible], [illegible] [illegible] totalis.

[illegible], quod subsistentia [illegible] ratione subsistentis, [illegible] omni [illegible] naturalis: unde [illegible] naturalis [illegible] subsistens [illegible] [illegible], ideo [illegible] ratione subsistentis, et [illegible] naturalis [illegible] quin [illegible] naturalis [illegible] præcise, et [illegible], et [illegible] omnes [illegible] naturalis, ut patet [illegible] C., [illegible] unione [illegible] [illegible].

[illegible] dico, quod in viventibus [illegible] totalia, unus [illegible], et [illegible] [illegible] vivens, et [illegible] totalis [illegible] [illegible], quod [illegible] [illegible] [illegible] [illegible] [illegible] [illegible].

[illegible] solutionem [illegible] unio [illegible] [illegible] totalis. [illegible] punctis, [illegible] unionis [illegible] [illegible] punctis [illegible] [illegible] totalis: [illegible] [illegible] [illegible] [illegible] [illegible] in [illegible] [illegible] puncta, ideo [illegible] [illegible] unionis [illegible] puncta; quia [illegible] unionis [illegible] [illegible] unionis [illegible].

[illegible] [illegible] [illegible] ratione, quod [illegible] unione, qui [illegible] [illegible], [illegible] materia [illegible] [illegible] mutationis [illegible] [illegible] [illegible], unde [illegible] mutationis, [illegible]

[illegible] [illegible] [illegible] mutationis necessario [illegible] mutationis necessario [illegible] [illegible] [illegible]

[illegible]

Disputatio 2a de proprijs proprietatibus [illegible]

[illegible] ... de illis ... [illegible] ... omnes ... materia ... [illegible]

Quaestio 1a, an et quid sit materia [illegible]

Diversimode sortitur acceptionem materia. [illegible] ... 2° ... 3° ... [illegible]

[illegible]

... generationis, et corruptionis, ... etiam ... in ... ad ... generationem ... producto ... ex praesupposito subjecto ... [illegible] ... nulla ... [illegible] ... contrarietates ... materiae.

Circa 2. titulum ...

Juxta ... dicitur materia prima subjectum primum ... ex quo aliquid fit, cui insit per se, et non per accidens, et in quod ... abit aliquid in hoc ultimo. ... [illegible] ... Et ideo ... explo. dicitur subjectum, in quo convenit materia cum composito, et quolibet subjecto accidentis. Dicitur ... quod differat ab illis, quae licet sint subjecta, non tamen sunt ... Dicitur ... [illegible] ... Ponitur ex quo ... et per hanc particulam differt a causa externa, quae existit in fieri et facto ... ab illis. Dicitur cui insit ... ad excludendam privationem ... Ponitur per se et non per accidens, ut intelligatur ... Denique dicitur ... aliquid in hoc ... ultimo ... substantialis generationis, et corruptionis: unde ... materiae ... subjectum ... transmutationis.

... Platona ... materia ... aliquas ...

denominationes ... placet ... aliquando ... elementis ... ultimo resolvunt. Appellatur mater, quia ... generationi ... Dicitur matrix, quia fovet, et ... Appellatur chaos ... Dicitur ... causa ... pulchritudine ... Appellatur ... machinarum ... ut ... causa ... ingenerabilis. Appellatur denique ... receptivum ...

Argumenta Solvuntur

Arg. 1. quod ... supponit ... facta ... et ... accidentia ... apparent ... respondetur ... fundamentum ... substantia ... generationem ... fide. Denique ... generationis ... et ... ut ... dicit.

Arg. 2. quod ... substantia ... materia ... respondetur ... distinguendo ... materia ... naturali ... productione ... generationis ... substantia ... materiae ...

Arg. 3. ... introductionem ... substantiae ... materia ... accidentibus ... substantia ... Respondetur ... distinguendo ... accidentia ... introductionem ... Deo ... materiae ... generat ...

Quaestio 2a an materia sit generabilis, et corruptibilis.

Q. 2a an et quod sit materia prima, et an sit generabilis et corruptibilis?

[illegible]

[illegible]

Argumenta Solvuntur

[illegible]

[illegible]

[illegible]

Quaestio 3a an materia prima sit solum potentia?

[illegible]

trinctu. Sl. dicay jaci ffa. Ct. ratione maã pr. recipere potē recipere pa e po
quā distincta, p pote recipere ffa, sustiat, et tam aliqua poā radi distincta. Pr. poā ma
m[illegible] formiat ffa. suq tali, cy maa, quē fra accidentali, distincto p. [illegible] maa
[illegible] ipsa recipit tale poa, quē accidens radi. distinctus q. hinuit ffa sustiat.
[illegible] maa. Pr. recipit tale poã se distincta, et alia poa radi distincta, et maa
ego Singily: poa fica maq [illegible] a maa. [illegible] maa [illegible] capa-
citate, et poq ad recipiendā illa poq radi distincta, quē jixta [illegible] recipit in maa
a poa fica. Sil dicat: [illegible] procedat [illegible] 2o. poa maq [illegible] accidenta
radi distinctus [illegible] maa [illegible] [illegible]. [illegible] suo [illegible]
[illegible] poa, [illegible] poa maq [illegible] accidens [illegible] maa distinctus, maa [illegible] poa, [illegible]
g. 8.

Sil. 2a [illegible] poa maq [illegible] identificata cum [illegible]
tincta. [illegible] ratione maa [illegible] intata absoluta [illegible]
fa. [illegible] nulla [illegible] distinctus [illegible] poa [illegible]
poa [illegible] distincta [illegible] poa maq [illegible] supponit maa [illegible]
[illegible] esa. [illegible] poa [illegible] esa. [illegible] probabilit [illegible]
[illegible] poa [illegible] poa
maq [illegible] ratione pot [illegible]
[illegible] in [illegible] aequidab solutus.

Sil. 3. [illegible] poa maq [illegible] ra-
dicalit suppo [illegible] poa mediante recipit maa [illegible] poa ra-
dicalis illa [illegible] a qua poa [illegible] radicalit esa [illegible]
[illegible] poa [illegible] maq [illegible] poa [illegible]
de poa radicali. Pr. [illegible] actus intatativi [illegible] poa [illegible] maq. [illegible] 2. [illegible]
[illegible] recipit maa [illegible] accidentale absolutu [illegible] 2o.
entitas absoluta [illegible] maq: [illegible] absolutam recipit [illegible] capacita-
te.

Argumenta Solvuntur.

Arg. 1. [illegible] poa ad [illegible] separabilis a maa [illegible] accidens ab illa distinctus. Pr. ant. 1o.
qdo maa habuerit [illegible] poq ad aliquid. 2o. qdo habuerit [illegible] poq ad illq qu-
[illegible] poa [illegible] separabilis. 3o. adveniente fra, [illegible] maa [illegible] poa [illegible] ca-
ret poa, [illegible] separabili a maa. Ante solutionem notate, q. poa fica maq e
2plex, proxima scilicet et remota. Remota e capacitas in maa ad recipiendas
fras: [illegible] in maa, [illegible] destruit [illegible] adventus [illegible]
[illegible] recepta [illegible] maa [illegible] recipere.
Poa proxima addit supra capaci-
tate, dispositiones accidentales requisitas ad recipiendas fras; [illegible] dispositiones
[illegible] accidentales [illegible] unde [illegible] ad ultimus poa remota maq [illegible] accidens,
[illegible] proxima. [illegible] poa maq entitative et notative. [illegible] capacitas
[illegible] ad recipiendas fras. Poa notative [illegible] actus [illegible] adveniente
[illegible] poa entitative.

Arg. 2a 2. [illegible] maa [illegible] ad fras, [illegible] poa: [illegible]
[illegible] esa. 2o. [illegible] recipit [illegible] esa; [illegible] maq [illegible]: 9. 8.
[illegible] maa [illegible] ita ut tali ordo [illegible] maq, [illegible] ita ut [illegible] maq
[illegible] maa [illegible] ad fras [illegible], [illegible] ordo
fras, [illegible] poa [illegible] spirit. Dey, quin
[illegible] ordo [illegible] maa [illegible] in [illegible]
[illegible] in [illegible] recipit [illegible], [illegible]

9.º An materia prima sit essentialiter potentia?

piatur tum in se, redoan[illegible] si incipiat esse effectu, quam, ad quod sit, tum materia recipit in potentia sub-tiva, si incipiat ut [illegible], quoniam sit in effectu incipiat, [illegible]. Materia in se est cognoscibilis nobis, ... sugerentatis absolute ab ... ratione potentiae subjectivae, ad ... possumus pro hoc statu illum cognoscere ab effectu, ideo illum explanamus per rationem potentiae. Arg. 1º ... potentia, sive capacitas ad recipiendas formas supponit magis tribuitur: quod potentia radicali ... est ... formas ... potentia in potentia alicujus ... supponit illud ... quod potentia ... supponit materiam ... ideo potentia ... quod potentia supponitur, et sequentem ... et ... radicalis de ... suam de potentia radicali, quae proprie dicitur potentia, et pro ... radicalis potentia ... debet supponere materiam, sed non potentia radicali.

Arg. 2º ... materia non recipit formam sub potentia radicali: quia recipit mediante potentia ... distincta ... cum ... intellectione, et volitione mediis potentiis ... distinctis: quod similiter ... causa efficiens ... mediante potentia distincta producit effectum: quia ... materia ... qualitatem materia recipit.

Resp. ad 1um ... Dispar est ratio, quia intellectio et actus ... intellectus ... unde ... ut recipiat ... mediante ... inter ... actus ... et ideo debet recipi in ... ut intimatur, et ideo debet ... sit.

Addi resp. ad 1º ... Disparitas, quod materia ... constituitur ... et ideo debet ... uniri immediate ... et ... aliqua potentia distincta; ... causa efficiens ... effectu non constituitur ... Resp. 2º et ... causa efficiente ... producit ... potentia distincta, ... ab ... producere. Hujus doctrinae potentia distincta ... producat, ... denominatur ... producere ... relatio, ubi ... relatio, quo agens agit, nec ... potens, vel quo receptivum recipit: quod absolute receptivum ... absolute. I ... dist. ... quia ... nec causa, nec materia habent potentiam distinctam ... ut agant, aut recipiant, aut denominentur intrinsece potentes ... recipere, et ...

Quaestio 2ª an materia prima sit ita pura potentia, ut non includat actum metaphysicum?

Magis ... potentia subjectiva ... quae antecedenti ... Modo dubitatur, an non solum sit pura potentia in linea physica, sed etiam in linea metaphysica, hoc est, an ita sit pura potentia, ut non solum actum physicum excludat, sed etiam actum metaphysicum. Pro quo est notandum, actum metaphysicum ... sive specificum, sive individualem. ... ita ... adeo debilem, ut ... nec ... considerant, ut ... judicent ... pura potentia ... ita ut nullum actum metaphysicum includat. Ita ... Aguirre, et alii. ... considerantes, judicamus, et dicimus

Materia prima non est pura potentia in linea metaphysica, sed dicitur materia prima est potentia in linea metaphysica ... et hoc praedicatum ... actum metaphysicum. ... omnes, et omnes ... in illa linea ... materia prima ... potentia, in qua ... actus ... materia prima in ... actus in linea metaphysica ... in hac linea potentia. Prob. ... praedicatum ... actum metaphysicum ... praedicatum ... materia prima ... actum metaphysicum. ... materia prima ... praedicatum ...

... materia prima ... actum metaphysicum, ... materia prima ... actum metaphysicum. Prob. ... materia prima ... includit ratione ... in quo ... ratione susceptivum, ... differentia ... ratio ... praedicat ... in quid, et ... differentia, quae differt specifice a materia, ... praedicat in quid differentia ...

Speciei [illegible] includit [illegible]. Stat 2° [illegible], et [illegible] habent actum physicum, quae habent [illegible] [illegible], ut dicunt [illegible]. Stat 3° juxta [illegible] materia [illegible] habet actum physicum [illegible]. [illegible] actum physicum, et [illegible]. Stat 4° materia Celesti, et sublunari juxta [illegible] distinguntur specifice, [illegible] specifice distinguntur [illegible] materia [illegible] habet actum physicum.

[illegible] materia [illegible] sublunaris [illegible] materia celestis [illegible] specifice [illegible] materia [illegible] specie [illegible] separatum [illegible].

Argumenta Solvuntur.

[illegible] specie [illegible] Domine [illegible] Angelica [illegible] specie [illegible] Deus [illegible] Deus [illegible].

[illegible] Arg. 2.° [illegible] specie [illegible] materia [illegible] specie [illegible].

Resp. [illegible] specie [illegible] specie [illegible] specie [illegible].

Arg. 3.° materia [illegible] specie [illegible] Angeli [illegible].

Arg. 4.° [illegible] materia [illegible].

Q. 2. an materia ita sit pura potentia, ut non habeat aliquem in se[?]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

Quaestio 1a. an materia prima sit pura potentia, ut non habeat actum entitativum seu ... distinctum ab ... formis.

[illegible]

[illegible]

[illegible]

[illegible]

2.º §. an mat.ª hea.t ppria existia distincta ab existia f.ᵉ

[illegible]

[illegible] ... praecedentis ... [illegible]

[illegible] ... instanti ... existit ... [illegible]

[illegible] ... ad hoc resp. ... [illegible]

[illegible] ... existentia ... [illegible]

[illegible] ... producibilis ... [illegible]

[illegible] ... activa ... passiva ... [illegible]

[illegible] existentia [illegible]

[illegible] propria existentia [illegible] producit [illegible] ex nihilo. [illegible] propria existentia [illegible]

[illegible] actione qua producitur extrahentis illa ex nihilo, et abstrahe [illegible] possibilitatis [illegible] actionis qua productivae extrahentis illa [illegible] existens [illegible]

[illegible] ratione: [illegible] existentiae [illegible] corruptibilis [illegible] existentia [illegible] corruptio [illegible]

[illegible]

[illegible] Eucharistica [illegible]

[illegible]

3.º [illegible] ex [illegible]

a Deo etiam [illegible]

[illegible]

[illegible] in humanitate C. D. [illegible] actione [illegible]

[illegible]

Solvuntur

[illegible]

[illegible] fundamentum [illegible]

[illegible]

hoc ergo [illegible] materiam, tribuendo illi existentiam; tamen non unitur actus absolute [illegible] intrinsece informando: unde materia existens propria existentia determinatur [illegible], ut ab illa informetur. Solus pater [illegible] filio, quia licet [illegible] impossibile alteri [illegible] propria subsistendi; tamen [illegible] illud communicabile [illegible] [illegible] intra accidentalis [illegible]

[illegible] materia [illegible] habet propriam existentiam potentiam [illegible] existere sine forma [illegible]. [illegible] materia [illegible] habet propriam existentiam [illegible] [illegible] forma ad [illegible] stante hoc posset natura [illegible] existere sine forma [illegible] [illegible] [illegible] propriam existentiam [illegible] naturaliter existere sine materia. Resp. [illegible] [illegible] [illegible] materia, quia [illegible] una naturaliter existere sine altera, quia utraque [illegible] substantia [illegible] [illegible] [illegible]

[illegible] materia [illegible] existentia [illegible] habet propriam existentiam. [illegible] substantia [illegible] existentia [illegible] materia existit [illegible]. Resp. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] existentia [illegible] [illegible] [illegible] materia [illegible] [illegible] [illegible] Dei [illegible] valeret [illegible] materia [illegible] [illegible] forma [illegible]

[illegible] forma [illegible] materia, [illegible] stante hoc existit [illegible] existentia [illegible] [illegible] forma [illegible] materia ab illa recipit existere [illegible] [illegible] materia efficiente [illegible]. Resp. [illegible] forma [illegible] materia [illegible] [illegible] [illegible] forma [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] existentia [illegible] materia [illegible] [illegible] [illegible] existentia. Resp. [illegible] [illegible] [illegible] materia [illegible] [illegible] existit [illegible] materia.

[illegible] materia [illegible] habet propriam existentiam, quia [illegible] est generabilis, et corruptibilis [illegible] [illegible] [illegible] propriis existentiis [illegible]. [illegible] materia [illegible] existentia [illegible] est generabilis, et corruptibilis, [illegible] generatur, et corrumpitur adaequate, [illegible] existentia [illegible] [illegible] materia [illegible] existentia [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] generatur, [illegible] adaequate, et corruptione [illegible] [illegible] materia [illegible] [illegible] [illegible] existentia [illegible] [illegible] generatur [illegible].

[illegible] ut materia dicatur [illegible] forma requirit, quod transeat [illegible] forma [illegible] [illegible] [illegible] ut materia dicatur privata forma requirit, quod materia transeat [illegible] [illegible] [illegible] requirit, quod transeat de existentia [illegible] [illegible] materia transiens [illegible] [illegible] transit [illegible] existentia ad aliquam [illegible] [illegible] ut materia dicatur [illegible]. [illegible] humanitas Christi Domini [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] humanitas Christi Domini [illegible] [illegible] unita Verbo [illegible].

[illegible] ut aliquid [illegible] dicatur vere produci, et generari [illegible] requirit, quod producatur existentia [illegible] producatur existentia [illegible] [illegible] productionem [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] ut res dicatur vere creata, [illegible] sufficit quod producatur [illegible] [illegible] requirit, quod producatur [illegible] [illegible] dicatur produci [illegible] S. Anselmus [illegible] [illegible] [illegible] 36. [illegible] [illegible] [illegible] probat [illegible]

2º §: an materia [illegible] existentia distincta ab existentia [illegible]?

[illegible]

[illegible]

[illegible] secundam probandam antecedentis, quia non esse [illegible] [illegible] ideoque [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

sit, quod materia individua ... Praeterea, individuum ponit impedimentum ... quod ponit impedimentum ... Respondeo ad argumentum, quod materia existit per seipsam ... simul existit ... [illegible] ... Ad 2. Respondeo, negat ... quod materia individua ... impedimento ...

Secundo: quod materia individua ... quae non est in specie determinata dependentia a forma ... [illegible] ... impedimento ... [illegible] ... in specie ... locata.

Arg. 3. In hypothesi sit ... distincta ... existentia ... ponit ... existentia ... Respondeo distinguendo antecedens: in hypothesi ... supposito ... falso supposito ...

Quod materia sit ... supposito ... quae ... supposito falso sequitur ... ut praesens ... in hoc proprie ...

Arg. 4. ... potentia ... subsistere ... sub ... Respondeo ad 1. ... existere ... sive sine propria existentia ... in praesenti.

Ad 2. distinguo ... materia distincta ... existentia ...

Quaestio 6. an materia prima possit existere sine omni forma substantiali?

Bifariam potest quaestio ... [illegible] ... de potentia absoluta, seu naturaliter loquendo ... de potentia absoluta, seu supernaturaliter ... Deus ... supernaturaliter ... illa, quae Deus operatur ... [illegible] ... supernaturaliter illa, quae Deus operat ... [illegible] ...

[illegible] ... supra illas.

... [illegible] ...

Q.º 6: an mat.ª prima possit existere sine omni forma substantiali

dentales, quae adhuc sunt [illegible]: unaque [illegible] et aliis relationibus [illegible] et calor, et talia similia. [illegible] unita cum aliis: v. g. relatio unionis [illegible] [illegible] accidentales cum [illegible]. Dehinc agendum est de [illegible] [illegible] solutis; [illegible] melius perspicies quo ad infectionem scabimus [illegible] [illegible] [illegible] in 2.º vero [illegible] soluta [illegible] examinabimus. Sit

Sectio 1.ª in qua statuitur 1.ª ass.

Mat.ª 1.ª non potest naturaliter esse sine forma: est communiter recepta. [illegible] experientia. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] materia [illegible] naturaliter poni [illegible] [illegible] naturaliter [illegible] introducere [illegible] [illegible] [illegible] naturaliter introducere [illegible] [illegible] naturaliter [illegible].

[illegible] naturaliter [illegible]

naturaliter sine forma: quia mat.ª potest esse naturaliter. [illegible] [illegible] quod [illegible] naturalis [illegible] existentiam partialem: quia mat.ª [illegible] existentia partiali: quia mat.ª [illegible] [illegible] [illegible] ideo [illegible] [illegible] [illegible] [illegible] quod [illegible] [illegible] [illegible] [illegible] [illegible] naturaliter sine forma [illegible] [illegible] [illegible] mat.ª [illegible] [illegible] naturaliter existere [illegible].

[illegible] [illegible] [illegible] [illegible] [illegible] naturaliter [illegible] D.º S. [illegible] [illegible] [illegible] [illegible].

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] mat.ª [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] peripateticus [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible].

[illegible] ad destructionem [illegible] D. Th. S. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible].

[illegible] ultimo: omnia [illegible] [illegible] naturaliter [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Deinde [illegible] [illegible]

absque productione novi, seu impossibilis: quod potest gratia destrui, quin aliud de novo producat, et hinc permaneat sine gratia connaturalis. Ulterius: malitia independenter a gratia habet sufficienter connaturalis [illegible] potest servari absque omni gratia. Denique: malitia, et gratia sunt diversa: quod quod datur [illegible] independenter a gratia. Resp. ad 1um, quod non dato presupponit falsum; pro supposito tamen [illegible] nego. Ad 2um dico, quod non nulla sunt quae cognoscimus positive, atque lucis, et silentia absentia Solis privatione, absque quod [illegible] tribuimus; ad tanto sufficientia plures cognoscimus [illegible], quibus tribuimus earum expulsio a mea. Ad 3um, quod concedo. Licet enim malitia habeat propria [illegible] ab aliis [illegible] distinctam, non potest natura liter esse absque gratia, quod ille ordo perfectus a Deo ad servationem universi, cujus mirabilis dispositio [illegible] separatione unius ab alio. Ad ultimum, concedo, quod sufficientia, et quantitas sunt diversa, quin sufficientia possit separari naturaliter a quantitate; unde quamvis malitia, et gratia sint diversa, non sequitur, quod non malitia possit esse sine gratia naturaliter.

Sectio 2a, in qua statuitur 2a [illegible] pro resp. quaesiti.

Circa praesentem difficultatem [illegible] [illegible]. 1a est [illegible] negantium Deum de potentia Dei absoluta posse malitiam conservari absque omni gratia. Sanctorum [illegible], juxta quam [illegible] existentia malitia [illegible] existentia gratiae [illegible] asserentes [illegible] naturaliter posse malitiam esse absque omni gratia. 2a est D. Th. [illegible] in 2 dist. [illegible] q. 2. [illegible] malitiam [illegible] Divinitus esse absque omni gratia [illegible] [illegible] plures [illegible] [illegible] omnes, qui [illegible] [illegible]. Sit [illegible]

1a [illegible] malitia 1o potest esse

Deus [illegible] sine gratia [illegible] [illegible] [illegible] [illegible] [illegible] pro [illegible]. [illegible] quae sunt [illegible] [illegible] ex quo non sequitur [illegible] potest [illegible] a Deo [illegible] [illegible] [illegible] [illegible] [illegible] [illegible].

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] quod Deum [illegible] malitia sine gratia [illegible] [illegible] [illegible] [illegible] [illegible] sine [illegible] [illegible] [illegible] quae Deus sine [illegible] [illegible] [illegible] [illegible] [illegible] malitia, quod potest [illegible] [illegible] gratia [illegible] Deus potest [illegible].

[illegible] [illegible] omne [illegible] distinctum [illegible] absoluto [illegible] potest sine [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] gratia, et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] potest [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] gratia [illegible] [illegible] [illegible] distinctum [illegible] [illegible] [illegible] [illegible] [illegible] gratia, quod [illegible] [illegible] [illegible] [illegible] malitia [illegible] [illegible].

Huic Scotus [illegible]

[illegible] resp. [illegible] quod licet malitia [illegible] prior [illegible] [illegible] malitiis, gratia tamen [illegible] prior malitia [illegible] [illegible] [illegible] [illegible] malitia [illegible] [illegible] malitiis; gratia [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] malitiis [illegible] albedine; [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] malitia [illegible] [illegible] [illegible] gratia: quod in illo priori [illegible]. [illegible] nulla [illegible] [illegible] [illegible] potest [illegible] [illegible] nisi [illegible] [illegible] malitia [illegible] [illegible] [illegible] malitiis [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]. Deinde [illegible] [illegible] [illegible] [illegible] albedo [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] albedine [illegible] [illegible]

Q. 6. an materia prima possit existere sine omni forma substantiali?

tionis; ergo materia prima debet presupponi ut subiectum illius reductionis: ergo non potest tribuere materiae existentiam. Insuper existimant existit per existentiam formae, adhuc de potentia Dei absoluta posse esse sine ea; quod ut suadeant. Probant: [illegible] existere per unionem existentiae [illegible] potest de potentia Dei absoluta existere per alienam existentiam: quod est [illegible]. Probatur antecedens [illegible] in ista [illegible] sicut humanitas Christi Domini nata sit existere per propriam existentiam [illegible] de facto per existentiam Divini Verbi, et Verbi Divini existentia est humanitati aliena: ergo [illegible] natam existere per suam existentiam potest de potentia Dei absoluta existere per alienam.

[illegible] magis dependet materia a forma, quam e contrario, quia accidens [illegible] a subiecto; et Deus potest separare accidens sine subiecto [illegible] materia dependet a forma [illegible] accidens [illegible] existit [illegible] subiecti, de [illegible] a subiecto [illegible] et [illegible] existat materia [illegible] individua [illegible] magis [illegible]. Probatur [illegible] dependentia est illa, quae est magis intrinseca et dependentis, [illegible] magis intrinseca [illegible] quae existit: ergo. 2. Deus potest conservare accidens sine subiecto, ut patet in Venerabili Eucharistiae Sacramento: ergo et materiam.

Respondetur [illegible], quod accidentis de intrinseco; et ideo a subiecto potest recipere existentiam; at materia prima cum sit pura potentia de [illegible] entis [illegible] ab actu [illegible] ergo [illegible] nec de potentia Dei absoluta potest recipere actum [illegible] existentia [illegible] actus [illegible] Dico [illegible] potentia, quod accidens sit de [illegible] actus, [illegible] existere [illegible] subiecto, et materia de [illegible] ut possit sine forma existere [illegible] Probatur antecedens [illegible] et tamen [illegible] a Spiritu [illegible] actus [illegible] et tamen non potest existere sine [illegible]: ergo [illegible].

[illegible] materia [illegible] ad [illegible] Probatur [illegible] contingens [illegible] absolute [illegible] contingens [illegible] ad illum [illegible] absolutum [illegible] contingens [illegible] formae [illegible] contingens [illegible]. Probatur [illegible] materia [illegible] quod Deus [illegible] potest [illegible] sine [illegible] Deus [illegible] solo potest [illegible] Deus [illegible] producere [illegible] Deo [illegible] Deus [illegible].

[illegible] Deus [illegible] materia [illegible] potest [illegible] Deus [illegible] Deus [illegible] omnis [illegible] eminentiori modo [illegible] perfectionibus [illegible] in Deo. [illegible] materia [illegible] numero manet [illegible].

[illegible] materia prima [illegible] Deus potest [illegible] necessitate [illegible] Deus [illegible] omne [illegible] individuum [illegible] potest [illegible] sine [illegible].

Sit [illegible] materia prima potest existere absque omni [illegible] supervenientis [illegible] eadem [illegible] materia [illegible] propriam existentiam [illegible] propria [illegible] potest materia existere sine forma [illegible] supervenientis [illegible]: ergo materia potest.

~ Arguta ~ ~ Solvunt ~

Arg. 1. illud, ex quo sequitur aliqua contradictio, nec de pot. Dei absoluta potest fieri; de quo modo [illegible] potest existere sine [illegible] sequitur contradictio: ergo. Prob. min. sequitur, quod materia simul est ens in actu, et non ens in actu; et haec est contradictio: ergo. Prob. 2. est ens in actu, quia haberet existentiam, quae actus est ens in actu; et non est, quia [illegible] a qua habet actus: ergo. Resp. concedendo maj., et negando min.; ad probationem distinguendo sequelam: est ens in actu, et non in actu ratione diversorum, concedo: est ens in actu, et non in actu ratione ejusdem actus, nego. Verum quidem est, quod materia in casu quo est in actu entitativo, sive in actu opposito potentiae objectivae; quia tunc existeret sine omni forma substantiali; et tamen ex hoc non sequitur contradictio, quam arguens praetendit; quia est, et non est ratione diversorum; nam est in actu entitativo, ut pote omni forma substantiali denudata, et est in actu existentiali, quod est [illegible]: ex quo patet nullam sequi contradictionem.

Dices: implicat materiam esse in actu entitativo, et non habere actum formativum: ergo. Prob. ant.: implicat aliquam potentiam recipere actum 2um, quin ipsa prius supponatur actu 1o; sed actus entitativus est actus 2us, [illegible] substantialis est actus 1us: ergo implicat. Resp. distinguendo maj.: implicat aliquam potentiam recipere actum 2um quin ipsa prius supponatur actu 1o ejusdem lineae, concedo; diversae lineae, nego; et distinguo min.: actus entitativus est actus 2us lineae [illegible], concedo; alterius lineae, subdistinguo: [illegible] actus 1us, [illegible] est [illegible] actus [illegible] [illegible] [illegible] ultimus est, unde nulla implicatio, quod materia habeat actum entitativum, quin prius supponatur actum formativum.

Arg. 2. materia non dependet a forma in genere causae [illegible] Deus [illegible] de potentia absoluta nequit [illegible] sine tali causa [illegible] a de potentia Dei [illegible]. Distinguendo maj.: materia dependet a forma in genere causae [illegible] extrinsecae, concedo; intrinsecae, nego; [illegible] [illegible] [illegible] sine causa [illegible] intrinseca, [illegible] [illegible] extrinseca, nego [illegible] extrinseca [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] potentia Dei [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] sine [illegible] [illegible] extrinsecus.

Arg. 3. arguunt [illegible] Doct. loco citato: quando aliqua sunt magis una, [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] de potentia Dei absoluta nequit [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] unitate identitatis [illegible] [illegible] [illegible] [illegible] [illegible] unitate [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] unitate identitatis, nego.

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] idem. 2o [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] inter partem [illegible] et subjectum, et [illegible] tamen sunt magis unum, quam [illegible] unum [illegible] [illegible] [illegible]. Secunda [illegible] inter materiam et formam in quo ordine sunt magis unum, quam [illegible], et subjectum, [illegible] [illegible] materiam potest esse sine forma, [illegible] vero [illegible] sine subjecto, quia [illegible] [illegible] [illegible] [illegible].

Arg. 4. ideo materia de potentia Dei absoluta potest esse sine [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] et [illegible] [illegible] probatur [illegible]. [illegible] [illegible] [illegible] absolutum [illegible] distinctum a puncto [illegible], et corpus [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] de potentia Dei absoluta esse sine puncto [illegible], nec corpus [illegible]

Q. 6: an materia possit existere sine omni forma substantiali.

autem sine forma: ergo materia non potest esse sine forma non probatur, quod sit quid ab ea distinctum realiter a forma distinctum. Secundo sequitur natura humana existere a praedicato quod individuo: ergo a pari de materia. Consequentia: differentia est, quod natura potentia ut est materia existat sine actu aliquo, quam ens in actu est natura existat sine aliquo individuo: sed hoc secundum nec divinitus potest fieri: ergo etc. Tertio: materia et forma unitae sunt absolute realiter distinctae, proinde res quae componunt; sed realiter divisibiles possunt esse unitae absque composito: ergo materia non potest existere sine forma. Quarto: naturae singulari essentia sit quid absolutum, realiterque distinctum a priori quam subsistentia ... aliqua subsistentia ... Deinde ... [illegible]

Resp. ad primum ... [illegible]

[illegible]

Ad 2um ... [illegible]

[illegible]

Ad 3um ... [illegible]

[illegible]

Arg. 5. [illegible]

[illegible]

Arg. 6. [illegible]

[illegible]

[illegible]

[illegible] Dices: de[illegible] [illegible]

[illegible]

[illegible]

[illegible]

Resp. [illegible]

[illegible]

Q.º 6: an mat.a possit existere sine omni f.a subst.ali?

res quae positiva est.

Arg.r 1.o Q. n. potest mat.a esse sine dependentia a Deo, nec sine unione suarum partium, nec sine subsistentia partiali ex suppositione, quod det., nec sine relationib. et similitudinis ad alias res, nec sine individuis sibilibus pedibus, quae intr.a mat.am includunt, et quae ipsius partes replent. 2.o omnia accidentia superveniunt mat.ae et quae naturaliter est: q. mat.a ipso neguit esse adhuc Divinitus sine aliquib. f.mis accidentalib. praesuppositis ad hanc accidentia ut supponentib.

Resp.o quando dicendum, quod ad omnes partes praet.d ultimas: tyenzi quod, q. mat.a vi. non potest sine Deo, q. ab ipso essentialiter dependet. Ultimum similiter concedit, q. talia f.ae superveniunt mat.ae et illis; q. mat.a in suo est in integrali, de cujus ratione sunt partes, et superveniunt individuales quae replent partes: unde potest Deus eam conservare sine ullo ubi et ubi sine loco, et extrinseco advenienti: sine similitudine, dist. et tridentali, q. et similes sunt relationes intrinsecae advenientes, potest tamen Deus non producere relationes quae sunt transcendentales.

Dubitabis: an actio, qua Deus conservat mat.am omni f.a denudatam sit naturalis, vel supernaturalis? Certum est mat.am propriam existentiam connaturalem, quod si petat ... actio, qua ... omne ... conservatio illius ... existentia ... Divina et ... producta, ... ad ipsam ... in utroque casu actio in ... supernaturalis.

Dico 1.o productio ... actio, qua mat.a ... conservat ... eadem ... actione ... conservat. ... actio debet variari ... non variatur, nec ... relationis ... non variat ... Ergo.

... actio ... Babilonicus ... conservatus sine ... eadem ... actione ... conservat ... Babilonicus ... actio ... Ergo.

Dices: actio naturalis est distincta ab actione supernaturali; actio, qua mat.a ... conservat ... naturalis ... supernaturalis ... Ergo. ... actione naturali ... actio, qua mat.a ... conservat ...

Dices: talis actio est supernaturalis ... actio quae superat vires ... Resp.o ad

[illegible] ... actus, qui superat vires [illegible] Dei, ut [illegible] entitative supernaturalis [illegible] in fluens distinctus [illegible] ... quaestio [illegible] ... entitative supernaturalis; quia ad hoc, ut aliquid [illegible] ab alia debet habere [illegible] influens; sive non sit distinctus [illegible], sive distinctus [illegible], quod [illegible] naturalis [illegible] entitative supernaturalis, nec distinctam [illegible] spectabat alia.

Quaestio 1a: an et quomodo appetat omnes sua materia?

Duplex est apud philosophos appetitus; alius proprius, quo dicitur elicitus, et alius improprius, qui naturalis seu innatus appellatur. 1us est actus potentiae appetitivae [illegible], quo tendit in bona sibi convenientia [illegible] ... 2us [illegible] ... aliqua praevia cognitione [illegible] sibi convenientia, ut [illegible] ... Deinde appetitus elicitus alius est sensitivus, [illegible] ... 2us est actus elicitus a natura intellectuali, [illegible] in bona sibi convenientia, et [illegible] ... plura bona sibi convenientia. [illegible] ... apprehensione sensitiva [illegible] ... ut in cane, qui [illegible] apprehensione apprehendit bona sibi convenientia, et [illegible] accipiat cibum.

[illegible] ... appetitus elicitus [illegible] sensitivus, duplex, alius desiderii, et alius [illegible] gaudii seu placentiae; quod [illegible] appetitus tendit in [illegible] absentem dicitur appetitus desiderii, quod in praesentem [illegible] vocatur appetitus complacentiae seu gaudii [illegible] ... appetitus innatus [illegible] ... Denique appetitus innatus [illegible] in appetitu desiderii et placentiae [illegible] ... analogia [illegible] ... perfectione absente, ut [illegible] appetitus desiderii. 2us [illegible] perfectione sibi convenientem [illegible] ... [illegible]

[illegible] ... tract. 22 [illegible] ... appetitum [illegible] ... disp. [illegible] ... apprehensione [illegible] ... appetitus innatus [illegible] ...

[illegible] appetit appetitu innato omnes formas [illegible] absentes [illegible] ... appetitus desiderii [illegible] appetitus complacentiae. [illegible] ... omnis [illegible] ... appetitu desiderii [illegible] ... ens materiae: ergo [illegible].

[illegible] illud est bonum conveniens materiae, quod [illegible] perfectivum [illegible] ... formas omnes [illegible] substantiales: ergo [illegible] ... [illegible] ... materia [illegible] ... [illegible] ... [illegible] ab aliquo intrinseco.

Argumenta solvuntur.

[illegible] materia appetat omnes formas [illegible] ... [illegible] ... [illegible] naturalis [illegible] ... [illegible]

Q.º 1: an, et quomodo appetat materia prima omnes formas?

[illegible] : quod appetit [illegible] accidentibus; [illegible]

[illegible] Dis[tinguo] probationis; [illegible] appetat receptionem [illegible] habitu

[illegible] secundum [illegible] appetit [illegible]

[illegible] patitur [illegible] adveniat [illegible] materia [illegible] probationem dis[tinguo] [illegible]

[illegible] appetitu [illegible] secundum appetitu innato [illegible] appetitu [illegible]

[illegible] de fine.

Dices: si materia in statu naturali appeteret aliquam [illegible]

[illegible] statu violento [illegible] aliquando esset in statu violento [illegible] aliam

[illegible] sicut aqua quae calorem habet, [illegible] autem [illegible]

[illegible] materia habet [illegible] semper [illegible] in statu violento [illegible] caret perfectione [illegible]

[illegible] appetit [illegible] materia existens [illegible] caret aliqua, quam [illegible] appetit, quod est violenta. Dis[tinguo]

probationem: si [illegible] appetit illud [illegible] secundum [illegible] dis[tinguo] [illegible] aqua [illegible]

[illegible] materia habet [illegible] appetit [illegible] appetit [illegible] unde [illegible]

[illegible] statu violento [illegible] sequitur quod [illegible] sit violenta. Ad probationem [illegible]

[illegible] materia est violenta [illegible]

materia diceretur violenta [illegible] omni forma [illegible] caret aliqua perfectione [illegible]

[illegible] perfectionibus sibi debitis [illegible]

violenta. Sic etiam [illegible] in statu violento, quia caret perfectionibus sibi debitis [illegible]

perfectiones illas [illegible] simul [illegible] talis.

Dices: materia satiatur quacumque forma habita

[illegible] appetit aliam. Deinde: appetitus [illegible] sentitur [illegible] appetit [illegible] quam habet [illegible]

[illegible] appetitus [illegible] privata [illegible] appetitus [illegible]

[illegible] materia privatur [illegible] materia appetit [illegible] quam habet. Respondeo [illegible]

[illegible] appetit aliud [illegible] quod habet: unde [illegible] materia habita una forma

[illegible] perfectione, quam appetit [illegible] satiata.

[illegible] appetitus [illegible] absentis [illegible] appetit [illegible] quam habet appetit [illegible]

appetitur [illegible] quam habet [illegible] materia appetit [illegible] appetitu naturali [illegible]

[illegible] occasionaliter [illegible] appetitus [illegible]

[illegible] naturaliter [illegible] habet.

Arg. 2º: si materia appeteret omnes formas, [illegible] perfectiorem appeteret

[illegible] appetitus debet [illegible] appetitus [illegible] perfecte [illegible] privatur magna perfectione [illegible] materia [illegible] omnes

[illegible] adveniens [illegible] privat magna perfectione [illegible] materia [illegible]

[illegible] satiaretur [illegible] appetitus [illegible] omnes formas [illegible]

[illegible] materia non potest omnes formas recipere [illegible] recipi [illegible]

[illegible] appetit omnes formas [illegible] Respondeo

[illegible] probationis [illegible]

Licet forma perfectior sit [illegible] perfectior [illegible]

[illegible] privatur materia [illegible] perfectione [illegible] appetitu innato [illegible] perfectione [illegible] appetitu [illegible]

[illegible] perfectio [illegible] perfectio [illegible]

[illegible] perfectiones [illegible] materia

[illegible] appetitu naturali [illegible].

Tandem ... quomodo appetitus ... [illegible]

[illegible]

Dices: ... [illegible]

[illegible]

Quæstio 8a utrum naturalis appetat æqualiter omnes ...?

Difficultas ... [illegible]

... Conclusio: naturalis ... appetit æqualiter omnia ..., quæ magis appetit perfectiores, quæ ... perfectiores ... [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

2o Q. an materia prima appetat aequaliter omnes formas?

[illegible] ... magis appetere magis [illegible] ... divites, alios pauperes, quosdam nobiles, quosdam innobiles, sapientes [illegible] ... insipientes ... [illegible]

[illegible] ... pauperes [illegible] ... appetat ... [illegible]

[illegible] ... magis appetit [illegible] ... perfectiores [illegible] ... quantitatem [illegible] ... accidentales [illegible]

[illegible] ... magis, et minus [illegible] ... appetat perfectiones, quae [illegible] ... accidentales [illegible] ... magis appetit [illegible] ... perfectiores, et perfectiores.

[illegible] ... appetit [illegible] ... magis, et minus [illegible] ... magis [illegible] ... capitibus.

Argumenta Solvuntur.

Arg. 1. [illegible] ... magis, et minus [illegible] ... magis appetit [illegible] ... perfectiones [illegible] ... magis, et minus [illegible] ... aequaliter appetit [illegible]

Lib. 1. ... Disp. 2: de ... natalis ...

...apetit.

Resp. ... indivisibili ... comparative active, ... comparative passive, ... de apetit. magis indivisibilis comparative ad alia apetitus, ... comparative ad ... super quas transit ... ad illud ... in inequali ... comparative ad ... comparative ad ... apetitus ... additur in apetitum ...

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

2.ª Q.: an maa[illegible] apetat æqualiter omnes [illegible]?

[illegible] tota sectio [illegible] [illegible] [illegible] [illegible] [illegible] debili [illegible] solutiones sequentis.

[illegible] doctrina [illegible] de [illegible] [illegible] [illegible] inæqualitate [illegible] æqualiter [illegible] omnibus [illegible] inæqualiter tamen [illegible] æqualiter [illegible] æqualis [illegible] tamen [illegible] inæqualiter respicit.

[illegible] Dispa[illegible] [illegible] inæqualiter [illegible] inæqualiter [illegible] inæquales [illegible] inæqualiter [illegible]

Arg. 1.º [illegible] magis apetat [illegible] bonitas [illegible] magis [illegible] bonitas [illegible] apetit [illegible] magis [illegible]

[illegible] bonitas [illegible] apetibilia [illegible] violenta.

Resp. [illegible] creata [illegible] apetibilis [illegible] apetitus [illegible] apetit [illegible] creata.

Arg. 2.º maa [illegible] apetit omnes [illegible] magis apetat [illegible] æqualiter [illegible] non inæqualiter [illegible] omnes [illegible] tamen [illegible] æqualiter [illegible] amoris [illegible] omnia [illegible] amoris.

Arg. 3.º [illegible] magis [illegible]

apetitu. [illegible] in potestatem materiae [illegible] appetitu [illegible] appetitu, cum [illegible] libera: quaeres [illegible] minus. Resp. [illegible] quando [illegible] et similiter [illegible] potestate [illegible] non aequivalenter agere, [illegible] agere, [illegible] potestatem agere [illegible] tamen aequivalenter [illegible]. Dices [illegible] materia in potestate [illegible] appetere, [illegible] aequivalenter appetere, [illegible] potestate agendi, [illegible] aequivalenter [illegible] instinctu naturali, qui [illegible] naturali aequivalenter [illegible] quidquid [illegible] appetentibus [illegible] unde materia [illegible] appetitum [illegible] perfectionem.

6°. [illegible] materia [illegible] perfectione, [illegible] violentiam [illegible] violentiam [illegible] inclinet [illegible] materia [illegible] magis appetat perfectionem, gaudet [illegible] perfectionem [illegible] appetitum, [illegible] sub illa violenta [illegible]: patet de gravi, quod licet per se (id est appetitu) [illegible] impedimentum [illegible] tamen [illegible] quiescit. [illegible]: omnes lapides [illegible] quiescunt [illegible].

Arg. 1°. [illegible] quod [illegible] homines [illegible] naturaliter [illegible] desiderant: [illegible] scire maxime desideratur [illegible] homines naturaliter [illegible] desiderant: [illegible] qui [illegible] naturalia [illegible] experientia docet [illegible]. [illegible] in [illegible] appetitu innato [illegible] naturali [illegible] scientias, [illegible] aliquando [illegible] male [illegible] adquirendas, et tunc [illegible] naturalia appetitu [illegible] adactus [illegible].

Quaestio 9a: Utrum materia corporum coelestium et sublunarium sit ejusdem speciei.

[illegible] materia [illegible] sublunarium [illegible] materia [illegible] coelorum [illegible] stellarum [illegible] materia [illegible] Angeli [illegible] materia [illegible] 2°. [illegible] materia [illegible] et 2° [illegible].

[illegible] notandum est [illegible] loquitur [illegible] de [illegible] specifica [illegible] materia [illegible] materia coelestis et sublunaris [illegible] specie [illegible]. [illegible] specifica [illegible] notandum [illegible] corporis sublunaris [illegible] species [illegible] sublunaris, ut patet [illegible] materia [illegible]. Similiter [illegible] sublunaris [illegible] numero [illegible] materia [illegible] possibile.

[illegible] materia [illegible] materia [illegible] 1a [illegible] materia corporum coelestium et sublunarium [illegible] speciei. [illegible] loci. [illegible] Augustinus [illegible] materia. [illegible] materia individua.

P. 2. [illegible] coelestium [illegible] appetitum [illegible].

Q.° 3: an materia corporum Cœlestium, et sublunarium sit ejusdem speciei.

materia cœlestis appetit formas sublunares, et consequenter est ejusdem speciei cum materia sublunari. Illa materia cœlestis appetit formas sublunares, et consequenter est ejusdem speciei cum illa. Probatur antecedens: ut aliqua forma satiet totum
ejusdem appetitum, requiritur quod contineat virtualiter complete perfectiones omnium formarum, quas
appetit materia intensive et extensive debet continere virtualiter, [illegible] privationes
nulla forma cœlestis virtualiter continet illas, quia non continet aquam, ignem, et alias formas, quarum privationes
sentit materia cœlestis; ergo non satiatur.

Probatur 2.° consequentia: materia cœlestis est incapax omnium formarum sublunarium; ergo non appetit illas.
lunarium: quando inest materiae cœlesti privationes harum formarum, materia cœlestis est capax illarum, et in illa
dos appetitum ad illas. 1.° pars hujus consequentiae patet, quia privatio est quid carentia in subjecto capaci. 2.ª pars ejus
etiam evidens, quia privatio est quid appetitum. Probatur 1.° consequentia: ideo materia cœlestis non sentit privationes for-
marum sublunarium, quia in illa solum [illegible] capax; ergo non materia cœlestis est capax
earum, et illas formas: quando privationes. [illegible] materia [illegible] secundum [illegible] speciei
[illegible] potentia [illegible]
ergo in materia est capacitas ad [illegible] formas.

Probatur 3.°: adhuc [illegible] ideo materia cœlestis est
diversae speciei a materia sublunari, quia corpus cœleste incorruptibile, de tali incorruptibilitate non
sequitur, magis corpora cœlestia capere recipiendo formas sublunares, ac proinde [illegible] diversae speciei cum
materia sublunari: ergo [illegible] incorruptibilitate corporum cœlestium [illegible] materia cœlestis in-
[illegible] magis [illegible] dispositionibus [illegible]
[illegible] potentia [illegible] positiones [illegible]
magis cœlestis [illegible] capace recipiendi formas sublunares; ergo. Probatur: materia 1.ª corporum Creator
[illegible] nullus [illegible]
[illegible] materia [illegible] capax recipiendi
[illegible]
[illegible] formas [illegible]

Probatur 4.°: unitas causae Dei est ejusdem speciei cum aliis [illegible] ad
propria subsistentia, quod magnum [illegible] naturalis [illegible]
Deus: [illegible] cœlestes inamissibilis [illegible] materiae cœli [illegible]
petitur ad alias formas, et sit capax illarum. Celestia [illegible] Probatur [illegible] inamissibili-
tas arguit diversitatem specificam materiae cœlestis, et sublunaris, etiam arguerit diversitatem
specificam inter materias cœlestes [illegible] admitti [illegible] non debent admitti. Ergo.
Sequela [illegible] sicut materia cœli [illegible] Solis, [illegible] sub-
lunaris, si materia [illegible] cœlestis, v.g. Solis [illegible]
[illegible] Lunae, et sic de cæteris [illegible] inamissibilitas arguerit [illegible]
[illegible] et [illegible]
to Divinam ab intrinseco, et naturaliter: [illegible] sit certum, [illegible]
cœlestibus, [illegible] capacitate [illegible]

Probatur 5.°: [illegible] positionem [illegible] a [illegible]
[illegible] materia cœlestis ad [illegible] sublunares [illegible] positionem, quod [illegible]
cœlestibus: quia [illegible] absolute ad formas sublunares: quae absolute potest recipere illas.
[illegible] ad ambulandum, quia [illegible] sedes, [illegible] suppositione quod sedeat non [illegible]
[illegible] absolute ad [illegible] propter quod [illegible] posse ambulare. Probatur: materia, quae
nunc [illegible] Cœli potuit [illegible] mundi [illegible] sublunari [illegible]:
ergo. [illegible] Magni [illegible] August. [illegible] sup. Genes. [illegible] dicentium: ex una informi materia
Deus omnia condidit.

Argumenta ~ Solvuntur.

Arg. 1.° si materia corporum cœlestium esset ejusdem speciei cum materia sublunarium, corpora cœlestia
essent corruptibilia; [illegible] ergo. Probatur: ideo corpora sublunaria sunt corruptibilia, quia habent
materiam [illegible] corruptionem; [illegible] materia cœlestis ejusdem speciei cum materia sublunarium; ergo. [illegible]
[illegible] corpora cœlestia essent corruptibilia ab intrinseco, [illegible] ab ex-
trinseco, [illegible] similiter [illegible] ab intrinseco [illegible] ab extrinseco [illegible]
[illegible] incorruptibilitas [illegible] ab intrinseco, et ab extrinseco: [illegible] illi [illegible]
[illegible] corruptioni, quale est materia 1.ª et [illegible] habent corpora cœlestia; ideo ab intrinseco [illegible]

Lib. 1. Tr. Disp. 2: de ppiis sporis natalis in partiali.

ba necnon tamen q̃ praescindens, est albedo et albedine, et nigra a nigredine: q. similiter

Resp.
gandoam obj. raones phaony; ad pfraone respondent gatioa. Disparitas est, q. albedo, et nigredo perfecte ad suppositum, ut caloris et illarum: unde potest sua subjecta illarum formarum, quae in se sit neruna recedit: at divisibilitas, et extensio, in quae aliud ferunt ad id quod excipit ...

Dico: forma divisibilis potest ... in subjecto ... forma spiritualis, et indivisibilis, potest recipi in subjecto materia ... Resp. ad ... ad pfraone respondent ... eo educuntur unde etc.

Quaestio IIa: utrum materia ... appetitus appetat omnes formas?

Appetitus, sicut et potentia ... proxima, et remota ... Loquitur q. de appetitu remoto ... Mastrius, Pontius, et alii, negant appetitum ... in materia ... omnium formarum ...

Cuius ... datur appetitus ... remotus in materia erga omnes formas ... talis adeo nil aliud ... q. similiter ... appetitus remotos ad multiplicationem formarum: q. S. ... patebit ex argumentorum solutione, et ... materia ... appetitus ... ad aliam ... multiplicari ... formae ... q. S. ... sicut potest intelligi materia appetens unam formam ... appetitus ... ad alias formas ... etc. Ea patet a simili.

Probatur: Entitas ... transcendentalis respicit omnes intellectiones ... species distinctas possibiles ... species distinctas ... educi et recipi ... Ad eoa ... omnes ... species ... in materia ... ad actum, et ... etc.

Argumenta Solvuntur.

Q.° VI: an maa unico, l multiplici apetitu apetat omnes formas?

[illegible] apetitus in materia, [illegible] apetibiles in illa? [illegible] Respondet [illegible] apetitu formali [illegible] de apetitu formali [illegible] apetitu maa [illegible] infinitis virtutibus [illegible] virtute efficiente potest [illegible] maa unico apetitu [illegible] negat [illegible] in 3. dyst. 20. q. 2. [illegible]

[illegible] relationes ad multiplicationem [illegible] apetitus in maa [illegible] fundamentum [illegible]

[illegible] a forma, [illegible] unde tot [illegible] apetitu [illegible] unica est materia, ita et apetitus [illegible] et indivisibilis maa [illegible] Lopes [illegible] Pro hac solutio ad fundamentum [illegible]

Disputatio 3.ª de 2.° ppo spoalis nalis.

Quaestio 1.ª an, et quid sit forma substantialis?

Forma dicitur a formando [illegible] forma substantialis [illegible] accidentalis [illegible] movet [illegible]

Dat[illegible] substantialis a maa, et temperamento [illegible] distincta [illegible] in 3. dyst. 12. [illegible] ubi docet [illegible] formae substantialis [illegible] ad fundamentum [illegible] materia [illegible] accidentalis [illegible]

incorruptibilia. 2a datur in omnibus illis corporibus, circa quae datur agens extrinsecum potens introducere contrarias dispositiones, nec incorruptibilitas convenit caelis.

Arg. 2um materia caelestis incorruptibilis [illegible] sublunaris: materia caelestis et sublunaris distinguuntur [illegible] sublunaris potest separari a forma caelesti [illegible] materia caelestis [illegible] separata, nec separatur a forma caelesti [illegible]

[illegible]

Quaestio 10a: an in suppositione, quod Angeli, et alia [illegible] materia, et ita dicantur illorum materia a se [illegible] specie ab materia caelesti et sublunari.

An ex supp. quod Angeli et anima rationalis materia, et quanta; et quaerentur illorum materia sit eiusdem speciei cum materia caelesti, et sublunari.

Supposito, quod Angeli et anima rationalis [illegible] sint compositae ex materia, et forma (quae sententia probabilis visa fuit aliquibus doctis, et patrono nostro Seraphico D. D. Bonaventurae) in dubium vertitur, an illorum materia sit eiusdem speciei cum materia caelesti, et sublunari. [illegible] defenderunt Scoti, ut Cavellus, et alii tenentes, talem materiam esse eiusdem speciei cum sublunari, quorum fundamenta proponemus postea. Oppositam sententiam [illegible], cum qua

Sit unica conclusio. Supposito, quod Angeli, et anima rationalis sint compositae ex materia, et forma, adhuc essent spirituales, et [illegible] modo [illegible] integrali, et quantitativa [illegible] illorum materia [illegible] speciei a materia caelesti et sublunari. Probatur 1a [illegible] materia Angeli [illegible] [illegible] materia caelestis et sublunaris [illegible] in specie. Patet [illegible] [illegible] partes [illegible] [illegible] [illegible] patet [illegible] indivisibilitate Angeli [illegible] Angelus [illegible] materia [illegible] [illegible] materia [illegible] spiritualis [illegible] propter eandem rationem.

2o. [illegible] materia Angeli [illegible] spiritualis [illegible] corporea [illegible] materia [illegible] spiritualis [illegible] corporea specie differunt. [illegible] materia Angeli [illegible] spiritualis [illegible] Angeli [illegible] corporea [illegible] spiritualis [illegible] corporea [illegible] [illegible] adaequate divisibilis [illegible] spiritualis [illegible] corporea [illegible] [illegible] materia [illegible] spiritualitate, et corporeitate.

[illegible] materia [illegible] [illegible] indivisibilis [illegible] spiritualis [illegible] corporea [illegible] indivisibilis spiritualis [illegible] materia [illegible] indivisibilis [illegible] formas [illegible] [illegible] indivisibilis [illegible] [illegible] [illegible] divisibilis [illegible] indivisibilis [illegible] [illegible] materia [illegible] indivisibilis.

~ Argumenta solvuntur ~

Argumentum 1o. arguitur de dicto ex ratione sequentia [illegible] caelestis, et sublunaris [illegible] [illegible] nisi duo [illegible] nec duo [illegible] specie distincti [illegible] specie distinctae [illegible] materia Angelorum [illegible] diversa specie a materia caelesti et sublunari. Respondeo [illegible] specie distinctae [illegible] in Angelis [illegible] [illegible] nisi materia [illegible] corporea [illegible] materia [illegible] sublunaris [illegible] [illegible] spiritualis [illegible] materia Angelorum [illegible] [illegible] [illegible]

Argumentum 2o. [illegible] materia Angelorum [illegible] caelestis, et sublunaris excepta [illegible] spiritualis [illegible] corporea [illegible] spiritualis [illegible] spiritualis [illegible] spiritualis, et corporea [illegible] materia Angelorum [illegible] specie a materia caelesti, et sublunari. [illegible] excepta [illegible]

Q.o 2.a an et quo[modo] formae educantur ex potentia materiae

[illegible] Ut[raque] exposuit D[octo]r Anselmus in Monolog. cap. 6. [illegible] omnia [illegible] aut fecit ex aliquo [illegible] aut ex nihilo; [illegible] eductio[que] productio rei ex aliquo praesupposito subiecto [illegible] actionis [illegible] in articulo [illegible].

Articulus 1.us in quo consistat eductio?

[illegible]

Capita ~ Solvuntur

[illegible]

Q° 2: an, et quae formae educantur ex potentia materiae?

in 1° sign° intelligit. educere ... formam ... materiae ... in 2° sign° intelligit. ...

gens ... Arg. 2° ... [illegible]

... educatur ... quae ... creatur ... [illegible]

materiae ... [illegible]

... a Deo ... [illegible]

... [illegible]

... [illegible]

... [illegible]

... sicut ... materia.

Articulus 2us. pro responsione quaestionis.

Dico ... materia ... [illegible] ... elemen-

torum ... Scotus ... [illegible]

... Scoti ... Alexander ... [illegible]

... educatur ... [illegible]

... educi ex potentia materiae ... [illegible]

... [illegible] ... mundi ... [illegible]

... [illegible] ... educi ... [illegible]

... elementorum ... educi ... [illegible]

... 33 ... [illegible] ... mundi ... [illegible]

... quod Deus fecit simul cum materia ... terra, et ...

... et ... ex materia educere ... quod Deus fecit ...

... materiam ... elementa ...

... a Deo ... materia ... eduxit.

Probatur ... [illegible]

... materia ... [illegible]

... producit formas caelorum, et elementorum ... eadem actione ... caelorum

et elementorum, qua Deus ... Deus ... [illegible]

... materia ... [illegible]

... [illegible]

... [illegible]

Solvitur ... [illegible]

... materia ... [illegible]

... [illegible] ... requirit ... [illegible]

... requirit ... materia ... [illegible]

... causa efficiens ... effectum ... [illegible]

... [illegible] ... in Sole ... [illegible]

... [illegible]

Instantia ... [illegible]

... [illegible]

... a Deo creatae ... materiae ... [illegible]

... [illegible]

... [illegible]

... [illegible]

materia ... educi ... [illegible]

... [illegible]

... [illegible]

cib. n. repugnat Deum formam per se carentem majori, [illegible] potentiae educere ita, de illa ut docet Joannes a S. Thoma lib. de natura. part. 1. q. 2. [illegible] [illegible] a Paulo [illegible] de [illegible] celorum in 1a. mundi productione; dum salvat hoc post eductionem quin [illegible] [illegible] [illegible] [illegible] [illegible] educationi [illegible] [illegible] [illegible] [illegible] [illegible] poto [illegible] existentia [illegible] [illegible] [illegible] [illegible] elementorum [illegible] [illegible] educ. in 1a. mundi productione.

Argumenta Solvuntur

Arg. 1° in 1. genesis [illegible] in principio creavit Deus coelum et terram [illegible] [illegible] [illegible] [illegible] materia [illegible] [illegible] [illegible] in materia 1a. [illegible] [illegible] [illegible] potest [illegible] minus [illegible] [illegible] [illegible] [illegible] dist. 1. q. 3. [illegible] hoc [illegible], [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] ex [illegible] [illegible] [illegible] [illegible] omnipotentis [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] generationes coeli et terrae. [illegible] [illegible] [illegible] [illegible] Scripturae [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] generationes? [illegible] [illegible] [illegible] scripturam, [illegible] [illegible]

Resp. ad 1. [illegible], [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] materiali, [illegible] [illegible] efficienti, [illegible] [illegible] [illegible] totalis, [illegible] [illegible] [illegible] q. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] efficienti, [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] effectus, [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] in illa educere, [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] materia [illegible] [illegible], [illegible] [illegible] [illegible] [illegible] omnes [illegible] [illegible] materia.

Arg. 2° [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] in materia [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] in materia [illegible] [illegible] [illegible] [illegible] [illegible] materia [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] in materia [illegible] materia [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] materia [illegible] materia [illegible] [illegible]

Resp. ad argum. [illegible], et [illegible] Angeli [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Angeli [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

Ad [illegible] dispositiones [illegible] [illegible] [illegible] dispositiones, [illegible]

Q. 3. an in universalibus partes dentur [illegible] formaliter.

producendis successive, atque quod ad [illegible] dispositiones [illegible] cum [illegible] dispositiones expelendas [illegible] in materia [illegible] etiam [illegible] dispositionem [illegible] quod in eodem instanti fuit materia [illegible] ad formas recipiendas. Arg. 2. [illegible] actiones fuerunt productiones sicut [illegible] quod materia [illegible] forma [illegible] simul producerent [illegible] in [illegible] actione [illegible] materia et [illegible] ad [illegible] partiales [illegible] producit Deum materia et [illegible] materia [illegible] partiales [illegible] quatenus subordinati [illegible] actione producant [illegible] [illegible] quibus [illegible] fuerunt producant [illegible] actione qua materia producit [illegible] partiales, et [illegible] actione producente [illegible] 2º eadem [illegible] subordinatis: [illegible] subordinatis.

[illegible] producens [illegible] debent producere [illegible] materia [illegible] actione una [illegible] [illegible] subordinati [illegible] actione producit [illegible] [illegible] producant, tamen [illegible] actiones [illegible] materia, et forma. [illegible] diversas actiones producunt [illegible] partiales et [illegible] materia [illegible] producendo [illegible]

[illegible]

[illegible]

Quaestio 4ª an in universalibus partes dentur formaliter [illegible]

In hac celebre [illegible] Scotus [illegible] in 4. d. [illegible] art. 2. [illegible] q. 2. [illegible] [illegible] Damianus materia, Coninck [illegible] de Sacramentis, q. 75 art. 2. [illegible]

[illegible] disp. 6. [illegible] q. 6. [illegible] [illegible] Suarez [illegible]

Lib. 1. Tr. Disp. 3. [illegible] corporis naturalis.

hac calumnia, [illegible] liberam, [illegible] Mariam [illegible] degeneraue [illegible],

[illegible] modestia [illegible] in violentia [illegible]

[illegible] eadem [illegible] degeneratione [illegible]

[illegible] quotquot theologis [illegible]

[illegible]

[illegible]

Q. 3. an in viventibus sup. sit aliqua distinctio compositionis?

ag. de [illegible] simul cum [illegible] viventi; [illegible] potentia [illegible] simul cum [illegible] viventis: [illegible] simul cum [illegible] viventis, viventi dividens [illegible] [illegible]

§ 1. [illegible] tunc includit [illegible] in quan- [illegible] tunc includit [illegible] [illegible] virtualiter [illegible]

[illegible] colores [illegible] albedine [illegible] color [illegible]

[illegible] dices [illegible]

[illegible] Deo dante, videbitis.

[illegible] 8. [illegible] 22, [illegible] viventis [illegible] [illegible]

dit mortuum quis fuit tandi [illegible] vulnera [illegible] similia vulnera cadaveri intulit? Quid enim mali fuit post mortem [illegible] illius, ut sa daveri vulnera infligeret? Fatean[illegible] hostes eadem accidentia in corpore vivo et mortuo, [illegible] et mortuo.

vivo, et mortuo, [illegible] similia, [illegible] a quo orat necessitas tali[illegible] similitudinis [illegible] ad [illegible] accidentia. [illegible] aliquid [illegible] necessitatis [illegible] cadaveris ad [illegible] materia [illegible] [illegible] tali similitudini. [illegible] accidentia: [illegible] cadaverica; [illegible] [illegible] omnino similia, [illegible] similia accidentia exigere [illegible] posse.

Resp. [illegible] eadem manere accidentia in corpore mortuo ac fuerunt in vivo, [illegible] in materia [illegible] eadem [illegible] quenti. [illegible] materia [illegible] accidentia [illegible] transmutatione elementorum eadem accidentia non manent [illegible] in transmutatione viventis ad cadaver [illegible] mutatione elementorum [illegible] cadaverica [illegible] [illegible] similia.

[illegible] nullo modo [illegible] in morte viventis [illegible] cadaverica: [illegible] particularis [illegible] vi gladii, vel [illegible] suffocatione [illegible] cadaveris [illegible] producere [illegible] posse.

[illegible] cadaveris [illegible] effectus [illegible] particularis, [illegible] praecedant dispositiones [illegible] in morte viventis tales dispositiones [illegible] praecedunt: [illegible] dispositiones requisitas ad productionem illius: [illegible] ad generationem [illegible] requiritur [illegible] successiva [illegible] partes exigentes diversas alterationes; [illegible] in instanti, et in cadavere [illegible] partes exigentes diversas alterationes, ut caro, nervi, ossa: [illegible]

[illegible] da [illegible] [illegible] qui ex vi verborum consecrationis ponitur in Eucharistia, [illegible] Christi [illegible] ab [illegible]: unde si aliqua [illegible] consecrata in [illegible] in triduo mortis [illegible] corpus Christi et non [illegible] in morte fuit separata [illegible] non [illegible] accidentibus [illegible] corporis [illegible] [illegible] ex vi [illegible] in Eucharistia: [illegible] actio Eucharistica non est [illegible] [illegible]; et transaccidentatio: [illegible]

[illegible] 5. [illegible] in morte viventi [illegible]

3. an in viventibus post mortem [illegible] forma [illegible]

forma cadaverica in morte Christi est producta; dico [illegible] q. [illegible] si produceretur [illegible] est productus; dico non; quia iuxta Patres caro eius non vidit corruptionem, et iuxta Scripturam nec dabis sanctum tuum videre corruptionem; q. [illegible] tunc aliquod corruptibile quod omnia transit de una forma ad aliam, tunc enim forma corruptibilis et nova generatur; quod sit in morte Christi materia transit caro ad formam cadavericam, [illegible].

Argumenta ~ Solvuntur.

Arg. 1°. si maneret [illegible] post mortem viventis caro viva, et mortua, esset univoce caro; dico non; [illegible] ex Aristotele 2. meteor. tex. 35°. dicente: non est enim facies nisi anima habeat, neque caro, dicitur per aequivocationem dicitur facies, aut caro, proinde ac si lapidea, aut lignea facta esset; [illegible] etiam ex eodem 2. de anima tex. 7: anima est actus corporis physici organici, [illegible] non reperit; quod ad objectum anima non est [illegible] existens datur corpore organico, ut vivat, nec est in [illegible] vita, anima secunda [illegible].

Ante [illegible] notandum, quod propter [illegible] sensitiva [illegible] mixta, et hoc modo [illegible] revivo, et mortuo eadem [illegible]. 2°. [illegible] considerationem; quia [illegible] gaudeant, et ad [illegible] dico, [illegible] in morte [illegible] permanent, [illegible] aequivoce caro [illegible] caro mortua [illegible] potest [illegible] videre carnem [illegible] dico. [illegible] aequivoce caro dicitur [illegible] corporis organici, quatenus [illegible] corporis organici [illegible] hoc [illegible] forma corporeitatis.

Arg. 2°. ex Aristotele 1°. de generatione. t. 5. dicente: generatio unius est corruptio alterius, sicut et corruptio unius est generatio alterius; [illegible] cum una corrumpitur alia generatur, etiam [illegible] forma [illegible] vivens corrumpitur [illegible] in morte viventis generatur [illegible] materia [illegible] forma corporeitatis [illegible] generationis [illegible] ad generationem [illegible] corrumpitur [illegible].

Arg. 3°. [illegible] forma corporeitatis est substantialis, [illegible] principiat [illegible] quod ad [illegible] quia 1ª [illegible] substantialis [illegible] forma corporeitatis [illegible] anima [illegible] substantia, etiam [illegible] formam substantialem [illegible] propter [illegible] forma substantialis non est propter [illegible] forma substantialis [illegible] actu [illegible] adveniente [illegible] in actu [illegible] completo [illegible] gaudendum, et [illegible] in actu incompleto

Arg. 4ª. [illegible] gaudendum, et [illegible] formam [illegible] dom, [illegible] informatione corporis 2 [illegible] [illegible] substantialis [illegible]

subsistit, prout hoc subsistit significat tale, quo res incedit a [illegible] distinctam ab alia substantia, et a qua, ergo quaerit distribuit [illegible] subsistit et actus [illegible].

Vocat D. [illegible] [illegible] naturalis, et [illegible] [illegible] naturalis [illegible] divisione entis in partes, et potentiis: unde sicut patens eius [illegible] substantia, et ens potentialis [illegible] ita quod dat [illegible] naturalis, tribuit [illegible] substantiale, et hoc modo omnis [illegible] dat [illegible] subsistit, sicut [illegible] actus [illegible] naturalis [illegible], ait D. quare una [illegible] dat [illegible] subsistit et alia [illegible] [illegible] in omne [illegible] [illegible] unae substantiae, et alia actus; si in [illegible] [illegible] omnes distinxerit [illegible] [illegible] recipere, suscipere, [illegible] magis et minus, ita [illegible] [illegible] substantia [illegible] accidentis.

[illegible] quod [illegible] advenienti in actu substantiali, et quae actus [illegible] praecedimus [illegible] [illegible] potentias [illegible] perfectionis [illegible] [illegible] perfectionis ultima [illegible] existente substantiali, quae quidem [illegible] demonstrit [illegible] [illegible] perfectionem [illegible] quidem [illegible] advenit in [illegible] [illegible] perfectiones substantia quae libet accidens de novo advenientis [illegible] perfectionem illa, ex quo patet, quod [illegible] quod dicere, quod [illegible] substantialis, et quod [illegible] perfectionem [illegible], [illegible] D. [illegible].

[illegible]

Q. 3: an in viventibus [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] viventi [illegible] [illegible] viventis [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] viventi [illegible]

Arg. 3: [illegible] cadaver [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] aqua, sive oleo, [illegible] [illegible] [illegible] [illegible] [illegible] sive alia quacumque [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] potius [illegible] Falsum enim quod ex quacumque alteratione [illegible] vino [illegible] [illegible] aceti [illegible] vires [illegible] fit acetum [illegible] [illegible] [illegible] et [illegible] alterationum [illegible] juxta diversitatem agentium, et alterationum [illegible] eadem cadaveris [illegible] viventis [illegible] et quomodocumque [illegible] [illegible] eandem [illegible] ideo [illegible] diversa agentia non possunt [illegible] eandem [illegible] illius [illegible] pugnam.

Arg. 6: [illegible] [illegible] [illegible] [illegible] ipsa [illegible] [illegible] non potest manere [illegible] recedente [illegible] dispositio ad receptionem [illegible] non potest manere [illegible] dispositio necessaria ad aliquam [illegible] manet: [illegible] simul coexistunt [illegible] [illegible] ad quam disponit [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] dispositio [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] dispositio [illegible] [illegible]

Arg. 7: [illegible] [illegible] [illegible] [illegible] [illegible] viventis [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] viventis [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] vivens [illegible] [illegible] vivens: [illegible]

Resp.° [illegible] vivens [illegible] viventi [illegible] accepty [illegible] In [illegible] viventi [illegible] accepisse [illegible] [illegible] [illegible] mortu [illegible] [illegible] [illegible] mortu [illegible] viventis, et tantum [illegible] in morte [illegible] manere [illegible] mortuu.

[illegible] et [illegible] [illegible] et ex dictis [illegible] ut [illegible] [illegible] actu [illegible] [illegible] actus.

[illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] vegetativa et sensitiva [illegible] [illegible] vegetativa [illegible] sensitiva [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] vegetativa et sensitiva [illegible] [illegible] vegetativa tantum [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] illius.

[illegible] sensitiva [illegible] [illegible] [illegible] [illegible] [illegible] sensitiva [illegible] [illegible] vegetativa et sensitiva [illegible] [illegible] [illegible] in [illegible] divisionis progresso.

Sic q. fit divisio post divisionem substantiae in completam, et incompletam, substantia [illegible] in substantiam [illegible] [illegible] materia, et in substantiam incompletam [illegible] actus [illegible] [illegible] et [illegible]

Q. an 2ae fae substantiales possint divinitus informare eandem num. mat.

[illegible] ultima forma [illegible], quae dividit [illegible] in suas species, et [illegible] individua [illegible] viventi [illegible] in suas species [illegible] vegetativa [illegible] plantarum [illegible] sensitiva [illegible] vegetativa [illegible] et [illegible] [illegible]

[illegible]

Quaestio 3a: an duae formae substantiales possint divinitus informare eandem numero materiam.

[illegible] Dispa[illegible] [illegible] Deus [illegible] [illegible] [illegible] [illegible] eandem numero materiam [illegible]

[illegible] duae formae substantiales [illegible] eandem numero materiam [illegible] Scotistae [illegible] D. in 2. dist. 11. q. 3 [illegible] Christi [illegible] simul [illegible] sicut Deus potest facere [illegible] simul [illegible] Christi [illegible] Deo [illegible] est impossibile [illegible] contradictionem

[illegible] plures [illegible] eandem numero materiam [illegible] apud omnes [illegible]

[illegible] dictis, licet [illegible] complet [illegible] accidentis [illegible] substantiae receptiva [illegible] et nulla [illegible] Deum [illegible] ad 2. [illegible] substantia [illegible] ad 3. [illegible] repugnantia [illegible] Deus [illegible]

[illegible] quantitatis [illegible] quantitate [illegible] de loco [illegible] Deus [illegible] denudare [illegible] quantitate [illegible] repugnantia [illegible] accidentis [illegible]

[illegible] quantitate [illegible] Ad [illegible] ideo [illegible] effectus [illegible] a Deo [illegible] effectus [illegible]

[illegible] plures [illegible] eandem numero [illegible] eandem numero [illegible] personalitate [illegible] quamdiu [illegible] actionem [illegible]

[illegible] personalitatis [illegible] personalitate [illegible] adhuc [illegible] personalitatis [illegible] Christi Domini [illegible] personalitate [illegible]

Aucta — Solvuntur

[illegible]

[illegible] [illegible] [illegible] [illegible]

Arg. 1°. [illegible] lapidis et panis [illegible] [illegible] [illegible] lapidis et panis [illegible] [illegible] [illegible] [illegible] lapis est panis, et e contra; [illegible] [illegible] [illegible] [illegible] albedo [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] album est dulce, [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] fit nomine [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] fiunt nominibus [illegible] substantivis [illegible] [illegible] albedo [illegible] [illegible] [illegible] de subiecto: unde [illegible] substantiales [illegible] nomine [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] substantiv. [illegible] [illegible] [illegible] [illegible] Deus [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Deus [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Deus [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] Deo [illegible] a Deo, [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

Arg.: [illegible] [illegible] [illegible] [illegible] a Deo [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Deus [illegible] Deus [illegible] unde [illegible] Deus possit facere [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] et Deus [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Dei [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] et Deus [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Deus [illegible] [illegible] [illegible] [illegible] [illegible]

Arg.ᵘ 2.ᵘˢ duæ subsistentiæ nequeunt terminare eandem numero naturam; quia et duæ formæ non possunt informare eandem numero materiam. Ans. D. Th. 3. p. q. 4. a. 1. q. 2. ... dein dependeat simul a 2ᵇᵘˢ principiis adæquatis sui dependeat; quia materia dependet a forma a ... sicut subsistentia est ultimum terminativum naturæ, et forma est actus ultimus materiæ; ergo subsistentia ... ultimatum ... ad ... aliq. subsistentiam, alias non foret ultimum terminativum ... actus materiæ ... supponendo, quod ... sistentiam ... tivo: ... ... ut supponitur effectum ... privativum ... lahi, quæ expulsit alteram ... effectum ... privativum alterius ... tas ... non potest ... in subsistentia quavis ... quæ in se ...

Resp. ad ... dico ... et ... ... quia materia non dependet a forma ... nec quoad esse, nec quoad ... licet ... quoad informari, dependent illi ... ... : omnis ... dependentia, a qua dependet ... informatio: unde ... duabus ... ... informatione unaquaque ab unaquaque forma simul ... ... non subsistentia ... ... potius ... ...

quia ... materia non dependet ... a forma ... ... subsistentiam præsupponit ... ... et ... præsupponit ... subsistentiam ... ... natura ... dependet a subsistentia ... falsa ... Resp. ... ... natura non dependeat ... subsistentia nec quoad ... nec quoad ... nec tanquam a causa; dependet tamen ab illa tan- ... ... sustentativo ... ultimo ... ... non possit altera ... ... materia ... dependet ... tanquam ab ... specificativo in specie ... non ... dependet tanquam ... ... ; ideo ...

Ad 2. ... quia subsistentia est ultimum terminativum ... exclusionem alterius, quia ... ultimo advenit naturæ; unde ... una subsistentia ... altera nequit advenire, alias non ... ultimum terminativum; forma ... actum ... ... non quia aliud ... supponat, aut quia ... ... est forma accidentalis: unde forma ~~...~~ ... ... subsistentia, ... natura materia, sicut ... actum ... Ad ultimum ... quia ... subsistentiæ ... ... subsistentiæ ... præstet ... effectus ...

[illegible]

Arg. ... materia potest recipere plures ... ... potest ... ... quia ... ... materia ... ... materia recipit ... ... Resp. ... ... ideo ... ...

2.º D. an ex 2 [?] instiales [?] sint Divinit. infinitae ratione numeri

q.º quia tangere debet [?] sic perfectio attingere infinita, debet tā esse infinita perfectio; d. [?] infinitae ex parte perfectio: q.
stituedo infinitae ex parte ēt infinita perfectio.

Resp. 1.º distinguendo ultimum. m. constituere ex parte 2 [?] specificatione
vel illius ē perfectio finita. m. constituere ex parte primi subiecti ē perfectio, gm. Dicet.
stituere ex parte 2 [?] specificationis illius sit perfectio, tamen constituere illud primum
subiectum perfectio; q.º non constituit illud primum deintrinsece, d.[?] primum recipientia spec.[?]=
cationis in perfectiae deitata ex parte; iam dicta ratione [?] ut subiectum ex tūc [?] [illegible]
ex parte, hinc est gemina illa nulla ē perfectio. Patitur de intrinsece, d.[?] ex q.º in intrinsecā
efficiens [illegible] infinitarum dotarum infinitarum, [illegible] pertinentia sequeretur
infinitae perfectionis in illo: unde licet [illegible] recipere infinitas [illegible]
infinitae perfectio in illo; non arguitur infinita perfectio in illo; q.º infinitas recipere, q. recipere [illegible] perfectio
d.q. [illegible] infinita produceret.

Resp. 2.º [illegible], et [illegible] distinguendo ad.m
[illegible] f.º posset recipere plures [illegible] posset recipere infinitas, si sequitur [illegible];
[illegible] in sequitur, dom.m [illegible] ad recipiat [illegible], sequitur, q.d po=
[illegible] sic ex infinita [illegible] sequitur [illegible], [illegible] ē gemina [illegible]: at
[illegible], sequitur, propter hoc [illegible] posset recipere simul
[illegible] sequitur, q.d posset infinitas. [illegible] sequenti ex 2 [?] [illegible]
plures [illegible] non sequitur, q.d posset infinitas. [illegible] et tamen non posse
[illegible] simul plura [illegible], et tamen non posse
[illegible] posset sequitur infinita [illegible]
attingere infinita, q.º [illegible], q.d in infinita posset sequitur infinita [illegible]
[illegible] attingentia plurium: q. similiter [illegible], posse [illegible]
[illegible] loco, q.º [illegible] posset tenere
plura corpora, sic tamen infinita propter inconvenientia [illegible].
Arg.ª 6.º [illegible]

[illegible] possent infinitae ratione numeri [illegible] possent esse in eo=
[illegible] hoc repugnat: q.d. [illegible] tunc essent duo viventes, et duo poten=
tes [illegible] unus vellet ambulare, alter nollet, mutuo [illegible]
necessitarent, d. hoc repugnat: q.d. [illegible] possent esse in eodem supposito
[illegible] humano [illegible], [illegible] Leonis; d. hoc [illegible], q.º non posset [illegible] quali
[illegible] operatione, et qualis Leonis: q.d. [illegible]

Resp. 1.º [illegible] dom. et [illegible]
[illegible] q.º propter speciales repugnantias [illegible]
[illegible] non sequitur, [illegible] possint [illegible] simul [illegible]
[illegible] plura [illegible] posse simul [illegible] speciales repugnantias [illegible]
posse plures [illegible] possint [illegible] propter speciales repugnantias [illegible]
[illegible] possint esse simul in eadem [illegible]
[illegible] salvamus.

Resp. 2.º [illegible] dom. [illegible] ad operationes [illegible]
duo volentes, et [illegible] posset velle, alter posset nolle [illegible] ad operationes [illegible]
Ad operationes [illegible] mutuo [illegible] impedirent [illegible]
[illegible] unus ab altero necessitaret [illegible] hoc [illegible] necessitas
[illegible] sicut [illegible] ad [illegible] ligatus; [illegible]
[illegible] Deus decerneret, [illegible] gloria
[illegible] propter [illegible]. Ad [illegible]
m. q.º [illegible] Leonis [illegible], nulla operatione

hexit; q.ª ad illas exigit proprias spus: unde tunc est illa aã in illo spou
q dad infor.ri precise, f. n. q. quia ad operari: ad m. quo si poneret vint se a
tio in lapide lapis n. operaret ſint lictione.

Si quæras pro chronide ad tot
ſint spota in q. cos q.ᵘⁱ? Resp.ª totie, quot ſ. infor.ant ma.q; ut pat. in genit.
to, et rupto, q. si duos spota distincta, et ma. ẽ una. Si quæras ad hic an
disquerent adequate? Resp. categorematice supta, id ẽ, pro 3.ª entitatis
ma, et ſ.a coarta adequate disquunt; q.ª 3.ª entat unit; nẽ 3.ª ent. alterius
uisjat si sincathegorematice sumantur, id ẽ, pro qualibet parte entitativa illo=
ru solu inadequate disquunt, ne pe in s.a, et in ma.

Quæstio 2.ª an una f.a substantialis possit su=
p. naturaliter informare plures materias?

Pro resolutione eius, notandum 1.º q. ma. est duplex, adequata, et
inadequata. Prima est, ma. adequata formam: V.g. totum cor=
pus humanum ad quam animam, ut hic illa informet. Inade
quata est qualibet pars materiæ adequatæ. De ma. inadequa=
tis non dubitatur, nam certum est, quod una numero forma
naturaliter informet plures materias adequatas, cum natu=
raliter informet materiam adequatam. Utraque materia potest
esse continua et discontinua. Ma. inadequata continua, quæ [illegible]
unione cum alia ma. adequata et versatur in aliquo [illegible]
duos [illegible]. Ma. inadequata continua, quælibet pars ma. [illegible]
caput collo. Ma. distincta adequata, V.g. [illegible] desuper [illegible]
[illegible]. Ma. inadequata discontinua, V.g. caput divisum a collo. De ma. distinct.
de [illegible] [illegible], eandem tamen posse simul informare [illegible]
ma. in eadem [illegible] D.vo Dionisio, cuius [illegible]
decapitatus spus et simul caput cum aliqua [illegible] ambula=
sset constans caput in manibus Verbum Dei [illegible]
u de ma. adequata est q.º

Sit 1.ª [illegible] simul informare supernaturaliter plures ma. inadequa=
tas. Resp. [illegible] [illegible] Lopez, et alij, [illegible] Marin, [illegible], et alios [illegible]
[illegible] [illegible] [illegible] mutatis mutandis. [illegible]
[illegible] eadem [illegible] [illegible] [illegible] [illegible]. Ans. [illegible], nobis [illegible]
[illegible] informare plures ma. ; q.ª posset [illegible], ex quo
sequeretur [illegible] [illegible] [illegible] [illegible]
[illegible] simul [illegible] [illegible] [illegible], non sequeretur [illegible]
x: q.d.

Resp. [illegible] [illegible] [illegible], ex quo [illegible] [illegible] ma.;
q.ª [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible], q.ª recipere [illegible]. Sed [illegible] [illegible] informare ma., ita
[illegible] [illegible], de [illegible] corp. repleat plura loca supernaturaliter [illegible].

Q. 3. an [illegible] possit [illegible] plures maās?

ebetis in [illegible], n. [illegible] in [illegible] prechon [illegible]: q.d. R. ideo informare [illegible] [illegible] q. [illegible] active, [illegible] active: q.d.

Resp. Maius quando [illegible] q. [illegible] active [illegible] passive. [illegible] ideo [illegible] passive [illegible] [illegible] in genere [illegible] [illegible] loca, [illegible] maati [illegible] Deo in genere [illegible]: q.d. Dal. [illegible] passive [illegible] loca [illegible] active [illegible] active, et passive [illegible] relative. [illegible] Maius, [illegible] in [illegible] in loco: [illegible] licet active [illegible].

Ja. 3o. [illegible] ratione [illegible] ad hanc [illegible] Maius: [illegible] plures maās, q. si [illegible] plures [illegible] simul [illegible] diversas ac[illegible]: q.d. R. [illegible] licet [illegible] [illegible] tibi plura [illegible] Maius, q. possit simul [illegible] infinitis ac[illegible] tibi [illegible]: q.d. Ansi Mai [illegible] q. 6. [illegible] q. 3. num. 173. ubi [illegible] Vasquez [illegible] [illegible] plura [illegible] q. possit [illegible]. Cum [illegible] patet.

[illegible] ratione [illegible] Maius: [illegible] q. Deus possit [illegible] unionis [illegible] plures, [illegible] maās [illegible]: q.d. R. [illegible] Maius in [illegible] q. 6. q. 3. et [illegible] Christi [illegible] q. [illegible] beata [illegible] Deo [illegible] [illegible] [illegible] [illegible] [illegible] [illegible].

[illegible] plures maās. q. [illegible] plures maās. [illegible] q. 1. Resp. Merinero, q. [illegible] substantia [illegible] informandum [illegible] [illegible] q. [illegible] licet [illegible]. Dal. 1o. [illegible] plures informare [illegible] Merinero [illegible]. Dal. [illegible] Merinero, [illegible] substantia [illegible] 26. [illegible] q.d.

Argumenta Solvuntur.

Arg. 1o. [illegible] numero [illegible] plures maās [illegible] num. [illegible] ut possit plures [illegible] ut docet D. [illegible] q. [illegible] una [illegible]: q.d. R. [illegible] informare in [illegible] maās [illegible] in [illegible] q.d. [illegible] D. in 2. dist. 3. q. 1. ubi [illegible] num. [illegible] perfectione, ibi infinita plura [illegible] num. perfectione, [illegible] perfectionis ad duas simul informandas [illegible]: q.d. P. num. [illegible] q. [illegible] perfection [illegible] maati [illegible] informare [illegible] simul informare, [illegible] maās: q.d.

Resp. 1o. gratiam [illegible] ratione [illegible] [illegible] in [illegible] [illegible] a Deo ad certam collectionem

tionem materiam, sicut dictum est in textu juxta Magistrum ad certam collectionem dato-
rum, quod si posset plura simul intelligere, posset etiam infinita. Ad probationem ex
Dno. dicimus quod Dnus. procedit ad hominem, contra Magistrum Gerardum, qui ex eo videt
in trinitate ternatam ex pluralitate suppositorum, ex eo quod asserebat suus Magister na-
turam scilicet Divinam cum infinite fecunditate, quod tamen in pluribus suppositis: unde cum ex pluralit-
tate argueret suus Magister in trinitate argueb. Sic. Dnus. sic: ex pluralitate se-
quitur infinitas, ergo si ... pluralitas suppositorum ... quod trinitas ...

tabis: 1a. limitatur ad certum numerum materiarum talis collectio est materia ade-
quata, tam ... qualibet materia illius collectionis inadequata ...
dem hoc ... qui loquitur de pluribus materiis adequatis: quod 2a. 2a.
ex qua una forma possit informare simul plures materias, se-
quitur, quod posset infinitas: quod. Dnus. autem ex Dno. in 1. dist. 2. q. 3. si essent
plures Dii, essent infiniti, et dist. 2. q. 4: si essent plures filii in Divinis, essent infi-
niti, et deinde quod lib. 2: si essent plures productiones Divinae ejusdem rationis essent in-
finitae, quod.

Resp. recedendo a parte ... quod ad simul informabilitatem ... reducendo ... a parte
illius, et quilibet materia illius collectionis est inadequata ... extensive ...
nedum ... virtute intensive ... in corpore ... Illa collectio materiarum adequa-
... sicut ... materia adequata ... simul ... informabilitatis ... ex quo etiam
... infinita, quod sequeretur ... materias ... materias ... quod ... alias
... qualibet materia ... collectionis ... eadem ...
corpore, ... qualibet ... materia ... sicut ... sic
adequata ... quilibet materia ... collectionis est ...
... materia.

Ad ... Advertendum ... rationibus ... quod ... deducendo
... pluralitatis ... infinitas, et ... Scotus ...
... quod ... possibilitate multorum Deorum, et simul ... infinitate ... pluralitatem
eadem ratione ... quod ... ad pluralitatem, et infinitatem,
... et ... qui possent ... infinita ...
quod ex hoc sequitur ... quod ... posset plura intelligere, ... nedum
pluralitatem, et ... sufficienter ... casu.

Resp. 2o. ad ... omissa ... quam
... productionis, ad probationem ... quod ... productio in infinitum ... duas ...
plures materias, ... simul ... productio, ... eadem ... successive ... per
... sive ... successive, quod hoc facit ... productiones, ... infinita-
... simultaneitatem ... quod Deus ...
... naturae ... materias ... simul ...
... corpore.

C.º § [illegible] an creatura [illegible] ... [illegible] in plura [illegible] ... 5?

d[e] sufficit plures altas praesentias productas a Deo [illegible] diversorum locorum. Id[e]que eveniret in [illegible] creata, ut manet dictum in [illegible] ...

Adest [illegible] ... [illegible] ... [illegible] ... ratio. Dispar[itas] est, quod [illegible] ab intrinseco infinitam naturaliter omnes [illegible] ... [illegible] ... [illegible] intrinsecum intrans et plures [illegible] ... ab extrinseco a Deo [illegible] ... [illegible] virtute sua in pluribus [illegible] : unde licet bi[locatione] infer[a]t [illegible] ... naturalis potentia infinita, plures [illegible] simul, qua ratione [illegible] ... tamen infert [illegible] ... quod ex hoc [illegible] ... [illegible] obedientialem, quae subjicit [illegible] ... [illegible] ... sicut patet a parte [illegible] ...

[illegible] ... requiratur [illegible] ... [illegible] ad [illegible] ... successive plures [illegible] ... requirit [illegible] ... [illegible] ... [illegible] ... simul [illegible] ... [illegible] ... infinita [illegible] ... licet ad [illegible] ... [illegible] ... et aliud [illegible] ... [illegible] requiratur [illegible] ... requirit tamen ad [illegible] ... [illegible] ... quando [illegible] ... [illegible] ... Disparitas est quod in illo casu [illegible] ... et ideo virtus sufficiens ad [illegible] ... [illegible] ... sufficiens ad [illegible] ... naturalis, at vero in [illegible] casu [illegible] ... [illegible] ... [illegible] ... necesse [illegible] ... [illegible] ... [illegible] ...

[illegible] ... D. in 3. dist. 1. q. 2 ubi [illegible] ... [illegible] ... [illegible] ... accidens [illegible] ... [illegible] ... substantiale [illegible] ... [illegible] ... si necessario [illegible] ... [illegible] ... substantialis sit in pluribus [illegible] ... [illegible] ... sequitur [illegible] ... [illegible] ... [illegible] ... accidens [illegible] ... [illegible] ... in pluribus [illegible] ... [illegible] ... [illegible] ... accidens [illegible] ... esse in pluribus [illegible] ... [illegible] ... [illegible] ... esse in pluribus [illegible] ... [illegible] ... D. [illegible] ... quod [illegible] accidens [illegible] ... esse in pluribus subjectis [illegible] ... [illegible] ... accidens [illegible] ... esse in pluribus subjectis [illegible] ... in pluribus [illegible] ... [illegible] ... D. [illegible] ... accidentis [illegible] ... D. [illegible] ...

[illegible] ... [illegible] ... quando [illegible] ... D. [illegible] ... [illegible] ... [illegible] ... D. [illegible] ... [illegible] ... [illegible] ... [illegible] ... [illegible] ... in pluribus [illegible] ... [illegible] ... natura Divina [illegible] ... [illegible] ... natura Divina [illegible] ... [illegible] ... D. dicendo [illegible] ... accidentalis [illegible] ... [illegible] ... accidentalis [illegible] ... [illegible] ... [illegible] ... in pluribus accidentalis [illegible] ... [illegible] ... in pluribus substantialis [illegible] ... [illegible] ... D. [illegible] ... [illegible] ... nihil [illegible] ...

[illegible] ... [illegible] ... quod [illegible] ... accidens [illegible] ... esse in pluribus substantiis [illegible] ... [illegible] ... hoc [illegible] ... a Deo [illegible] ... [illegible] ... loco simul [illegible] ... [illegible] ... D. [illegible] ... [illegible] ... [illegible] ... [illegible] ... [illegible] ... [illegible] ... [illegible] ... possibile [illegible] ... [illegible] ... [illegible] ... [illegible] ... accidens [illegible] ... [illegible] ...

[illegible] sustentaret, [illegible] Deo [illegible] labuno, etiam [illegible] subito labitur [illegible] ad [illegible]

Disputatio 5.a de unione. — 2.o [illegible] dubia aliqua circa unionem resolvens.

Dubium 1.um Quid sit unio, et an sit ab extremis [illegible] distincta.

[illegible] de materia, et forma [illegible] de unione [illegible] ipsas [illegible] ex quo [illegible] in 3. dist. [illegible] et [illegible] Rationem [illegible] aliquid de novo addat [illegible] materia, et forma [illegible] intrinsecam [illegible] a [illegible] unione [illegible] potest [illegible] in peccato [illegible] sustentari [illegible]

[illegible] materia, et forma [illegible] sunt [illegible] unibiles [illegible] materia [illegible] et [illegible] addit [illegible] unionem [illegible] materiae et formae [illegible] 2o [illegible]

Resp.a [illegible] materia [illegible] unibiles [illegible] actu [illegible] unibiles [illegible] unionem [illegible] unione [illegible]

Ad 2.um [illegible] unione [illegible] materiam [illegible] unionem [illegible] substantia [illegible] relationis, qua [illegible] unionem [illegible] a [illegible] materia et forma [illegible] relatione [illegible] distincta [illegible]

Dubium 2.um [illegible]

[illegible] materia, et forma distincta [illegible] unio [illegible] intrinsecae relatio [illegible] unio [illegible] materia [illegible] forma [illegible] unio [illegible] relatio [illegible] unio [illegible]

q. 10. ... [illegible]

advenien.

Quaeres hic ad quod praedicamentum spectat unio? Resp. cum D. ... [illegible] 12. q. 1. quod unio materiae, actio, et passio ad praedicamentum spectat actionis, et unio formae ad materiam ad praedicamentum actionis; quia quae unionem formae denominat materiam pati, et formam denominat ... agentem, ... actum, ... passivam. Loquendo quod spectat ad praedicamentum ... [illegible] ... dicta in loco.

Dices contra: ... [illegible] ... substantialis, quia unio ... substantialis. ... [illegible] ... unio de ... [illegible] ... unio est ... [illegible] ... materiam et formam substantialiter, ... accidens ... denominat ... substantialiter ... [illegible] ... 13. inter naturam humanam et Divinum Verbum unio est accidens. ... [illegible] ... illa unio est accidens ... unitas denominat ... naturam humanam accidentaliter unitam Verbo; ... [illegible]

Resp. ad ... [illegible] ... quod unio ... rationis generativae, ... rationis ... [illegible] ... denominat ... materiam et formam. ... [illegible] ... denominet substantialiter ... extrema ... unita; ... denominat ... extrema ... unio vocatur substantialis; ... accidentalis vocatur. ... [illegible] ... Verbum ... et naturam humanam dicunt unitam substantialiter, licet unio sit accidens; quae vocatur ... substantialiter ... docebat ... [illegible] ... unionem accidentalem ... moralem ... et gratiae sanctificantis inter naturam humanam et Verbum, ... substantialiter ... [illegible] ... utramque humanitatem.

Dubium 3um: an detur duplex unio inter materiam et formam. ... [illegible] ... et formam datur duplex unio, una in materia ad formam, et alia in forma ad materiam. ... [illegible] in 3. dist. 1. q. 1. ... ratione: quotiescumque aliqua denominantur relative ... debet poni relatio ... extrema ... denominat ... extremum ... capax ... relationem; ... materia et forma denominantur ... relatione, quae uniunt denominationem mutuam ... rationem ... [illegible] ... unionem materiae ad formam et ... formae ... extrema capacia ... [illegible] ... relationem ... extrema ... [illegible] ... in materia, ... in forma, ... [illegible] ... distinctis ... [illegible] ... Patet ... in denominatione, et forma, quae duo alba dicuntur similia.

Dices contra: ... [illegible] ... necessitate, ... necessitas duplicis unionis inter materiam et formam: ... [illegible] ... unionis inhaerentis materiae, ... [illegible] ... unitam materiam, ... in materia, et materia ... unde ... denominat ... [illegible] ... requiritur ... unio. Patet ... [illegible] ... fundata, et ... ad album b., album b. ... denominat ... fundata ... a. ... [illegible] ... denominet ... in ... fundata; ... [illegible] ... Verbum Divinum, et naturam humanam ... unione ... unitur, ... humanitate, et ... personalitate Verbi; ... denominat ... unitum ... [illegible]

Respondeo negando, distinguendo, dicta quae intrinsece subjective denominant suppositum: unum intrinsece subjective, et aliud intrinsece formaliter. Verbum licet ... dicitur unitum per hanc unionem receptam in ipso, tamen non dicitur ... intrinsece unitum, qua denominatione intrinsece formaliter ... Theologi, qui asserebat, humanitatem esse unitam Verbo accidentaliter, et sicut vestis ... sed in Theologia sana, et catholica Verbum dicitur intrinsece unitum humanitati ... per unionem receptam in ipso, quia est intrinsece conjunctum humanitati, sicut ... forma.

Adhuc dices: Verbum dicitur unitum per solam rationem unionis: ergo ... etiam humanitas per solam rationem unionis. ... Disparitas, quod Verbum est incapax recipiendi aliquid de novo ... Advertendum, quod ... sint capaces unionis.

Dices 2.º: ... unio ... spiritualis ... eadem materia ... unio ... spiritualis ... generante ... spirituali ... generationem ... eadem materia ... ergo.

Respondeo ad argumentum ... Ad rationem respondeo ... partes ... infinitas ... uniones ... partes ... actu ... in potentia.

Disputatio 6.ª de suppto substiali. Quaestio 1.ª an suppositum substantiale re distinguatur a partibus simul sumptis, et unitis.

Celebris profecto fuit, et adhuc perseverat quaestio ... in qua ... plurimi abundarunt doctissimi. ... notandum est, quod totum, seu suppositum substantiale, de quo hic est illud, quod ponitur ex partibus ... actu ... praedicamentum substantiae ... an distinguatur realiter a materia et forma simul sumptis, et unitis; ... Patres Jesuitae ... Scotistae ... elegerunt ...

Suppositum substantiale est entitas realiter distincta a materia, et forma simul sumptis, et unitis. Ita ... in 3. dist. 2. q. 2. § ...

2a. an sp̄otᵉ ... quae a se ipsis ... et actis ?

22. Dico mo ad praepositum ubi ait: hō tibutate quandam ꝑentatem aliquam abilitas ptib, et quantitati. Hanc etiam tenet Tries. f. dicta ubi dicit subsistentia in unitivis. Nec valet dicere, quod potentia distincta a materia et forma in ratione materiae, formae, et potentiae. Nec valet tenuis, quia cum non est subsistentia absoluta, ... ex aliis distinctum ... unionis. Ratio materiae, formae, et potentiae: ergo ... distincta abilitas rationem unionis, ... sugentatem absolutam substantialem. Dico 1o. Ratio ne fundata talis: omnis causa vera et natura causa influentia ... distinguitur a suo effectu, de materia et forma unitis ... ex potentia substantialis influentes ... in illud: ergo. Respondent ... materia et forma ... causa ... potentia unitas. Dico: materia, et forma ... causa ... potentia, ... sufficienter ... unitas. Ergo. ... materia et forma non causant ... et ... adtualitatem ... causa ... et forma ... nec recipit ... Item materia ... causa partialis potentia ... causa totalis, ... distinguit a b effectu: ergo. Ad hoc ... in causis ... causa totalis ... partialis ... materia, et forma ... causa potentia. Dico ... causas ... effec= ... materia et forma ... partialis ... sufficiens ... causa ... effectus ... materia ... substantia ... partialis: ergo. Rursus: materia ... et forma ... causa potentia, ... causa totius potentia, ... distinctas ... et ... materia et forma.

Respondent ... distinguunt ab effectu, ideo ... dicunt ... causa ... intrinseca ... causa activa ... materia et forma ... causa intrinseca potentia ... materia ... causa ... intrinseca ... Ulterius: causa ... effectu ... causa ... influens ... causa formalis ... est effectus a causa. Dico 2o. Ratio ne:

... materia, et forma ... v. g. ... distincta ... formam ... individualis ... distinctae ... individualis ... abilitate, ... unitas ... una ... potentia substantialis ... materia, et forma ...

tis sup.

Prob. 3o. 2o. ratione: dantur aliquae perfectiones v.g. visibilitas identificata cum ratione quae non identificatur cum natura, et persona simul sumptis; ergo hoc etiam intelligi... in ratione naturae, et personae... ergo... identificantur... identificantur... in deo abso... sine visibilitate identificata... visibilitas non identificatur... identificat... ratione: ergo natura, persona, et ratio... etc., et consequenter ... entitas ... distincta a natura, et pers.

Arguta — Solvunt.

Arg. 1o. ex D. Aug. et D. Thom. dicente: homo aliud est quam natura, et persona. Item D. Athanasius inquit: sicut anima rationalis, et caro unus est homo, ita Deus, et homo unus est Christus. Et Christum distinctum esse a Divinitate, et humanitate sicut ... homo. Item D. Dionys. de Coelesti Hierarchia cap. 2. ait: mutatio in nobis non est ... commixtionem, ... separationem. Item D. Damasc. quod Verbum semel assumpsit nunquam dimisit. Si ... entem illam ... mente Verbum dimisisset: ergo deest. Denique D. Thom. 3. p. q. 2. art. 2. ait: nunc ponitur ista persona ... ex suis partibus, ita quod omnes partes simul ... ergo ex D. ... 3. ... tas.

Resp. quod ex ablatio omnes relatae auctoritates, vel ... non ... esse dicere quod ... et coetera, ... quod ... Hilarius ad Athanasium ... dici, solum velle, quod sicut homo unum ... et corpore et anima ... una persona individualis subsistens, ... cogitandum ... ait ... sicut ... etiam ... subsistunt personalitate ita Deus, et homo; et hec solum potest ex ... ipso unum omnino ... subsistunt deitate personae; ... et ... adducere ... et ... consequenter, non sicut ... Ut patet ... intentus debeat ... illa sententia deitate personalitatis ... deitate ... subsistit.

Ad D. Dionys. ... quod ... intendit ... asserit ... sed ... in ... a ... ut ... esse ... etiam ... nomina ... et ... separationem ... Ad alteram ... homo ... etiam ... Ad D. ... ut ... et tamen hoc ... deitatem ... logice ... responsum ... breviter.

... Arg. 2o. ... subsistentia ... et ... posset ... quaedam ... aliqui ... nullus ... tale ... entitas ablata ... non ... quod ... distincta ab eis.

Resp. ad argum. ... ad ... quod ... ens ... entitas ablata ... quod ... quod distinguitur a ... et ...

2°: [illegible] [illegible] ... [illegible] ... [illegible]

hoc est a [illegible] ... [illegible] identitate, [illegible] ... [illegible]
... [illegible] ... [illegible]
... [illegible] ... [illegible]
... [illegible] distinguunt [illegible] ... formali [illegible]
[illegible]

Omnis enim [illegible] ... distinctionem, [illegible] ... essentia, [illegible] entiatis,
[illegible] ... [illegible] ... [illegible]
[illegible] essentialitatis vero [illegible] ... [illegible]
... distinctio; [illegible] hoc [illegible] ... [illegible]
propter identitatis [illegible] ... distinguunt [illegible] ... partes, [illegible]
... [illegible] distinctionem [illegible] ...
[illegible] ... distinguunt distinctione [illegible] ... distinctione
... argumentum [illegible] ... confirmatio [illegible]
probarunt, [illegible] etiam, [illegible] ... [illegible]
de [illegible].

Arg. 3°: [illegible] ... [illegible] ... [illegible]
... [illegible] ... [illegible] ... [illegible]
... [illegible] ... [illegible] ... probationis. Ad
probationem [illegible] ... [illegible]
dentis [illegible] ... [illegible]
includens [illegible] ... [illegible]
debebat illa 3a entitas [illegible] ... [illegible]
et [illegible] includens [illegible].

Arg. 4°: quod intelligitur [illegible] ... [illegible]
omni [illegible] identitate intelligitur [illegible] ... [illegible]
... [illegible] ... [illegible]
compositio: [illegible] ... unio [illegible] ... [illegible]
... intelligitur unio [illegible] ... [illegible]
[illegible] ... denominant [illegible] ... [illegible]
[illegible].

Resp. [illegible] ... probationis. Ad probationem [illegible]
quod unio [illegible] ... [illegible] ... unio
[illegible] ... [illegible] adveniens, et [illegible]
... compositio [illegible] ... [illegible] compositionem [illegible]
... alia ex his, [illegible] ... [illegible]
... [illegible] ... [illegible]
... [illegible] denominat [illegible] ... denominet compo-
[illegible] ... compositione activa.

Ad [illegible] ... unio [illegible]
[illegible] intelligitur compositio ex his, [illegible] ... compositio ex his. Ad [illegible]
... [illegible] ... probationis, [illegible]
... [illegible] ... [illegible]
... [illegible] ... [illegible]

Arg. 5°: [illegible] ... [illegible]
... actionis [illegible] ... [illegible]
[illegible] ... [illegible]

actio substantiali; dum habet terminum de novo productum; quod. Prob. 1a: per talem actionem non fuit productus persona Verbi, nec natura humana, neque unitas; ergo. Dices: fuit producta terminativa,

atque ...; ante actionem incarnativam; dicendum ... non dant ... substantia, tamen natura humana fuit terminata aliqua actione substantiali incarnativa distincta ab actione humanitatis: quod ... substantiali.

Resp. ad argumentum dico quod

dondum 1ma: quod terminus actionis substantialis productivae prae... dondum 2a: quod terminus actionis ... habitus ... 2dum. ... substantialis ... petitur, ... actio substantialis productiva ... Ita ... respectu actionis substantialis ..., ... per ... de respectu actionis substantialis productivae; quia ... productivae substantiali debet ... substantialis per illam productus, et ... ... v.g. juxta ... gratiae ..., per actionem ... ... dat ... sufficienter ... ... per talem actionem productus.

Actio vero incarnativa non fuit productiva substantiae, ... ideo non requirit terminum substantialem de novo productum ... Accidentibus Eucharisticis, ... per illam actionem ... substantiali, ... substantiali simul cum actione incarnativa.

ad ... quamvis ... tamen ... aliqua actione substantiali ... Actio incarnativa supponit unionem hypostaticam, ... per actionem ... unio ..., ... non productiva ... accidens ... substantialis ... actio ... supponere ... substantiale ... per se ... dependens.

3o ... v.g. ... spiritualis ... 6o ... Spiritualis ... per ... spiritualis ... quibus ... spiritualis ... spiritualis.

... Arg. ... omnia ... v.g. intelligere, et velle, ... accidentia ...

tiones distinguere, et illae inveniuntur ratione ad quantitatis et qualitatis reci-
pere rationes proprias. Resp. distinguendo [illegible] illa sola accidentia [illegible]
[illegible] illa et alia ratione [illegible] distinguere, et illae quantitatis et qualita-
tis recipere [illegible] inveniantur, quod intelligo, et [illegible] una [illegible]
[illegible] quantitate et qualitate [illegible] [illegible] [illegible] denominationibus
accidentis, si tamen alia accidentia [illegible] [illegible] [illegible] inveniuntur
v.g. [illegible] omnes [illegible] sensibilis [illegible]
[illegible] ab [illegible] [illegible] recipiunt, nec [illegible]
[illegible] nec [illegible] distinctionis [illegible]

[illegible] distinguit [illegible] [illegible] aliqua [illegible] [illegible]
[illegible] [illegible] [illegible] distinguit [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] omnes
[illegible] in omnibus [illegible] includit illa [illegible] [illegible]

[illegible] Resp. superadducta de [illegible] primo, quod [illegible] [illegible] cathegorematice et
[illegible] cathegorematice dicendo [illegible] [illegible] [illegible] [illegible]
[illegible] pro omni [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] et [illegible]
[illegible] et [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] omnes [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] omnes [illegible] [illegible]
[illegible] et [illegible] [illegible]

Ad [illegible] dicendum illa [illegible] adaequate [illegible] [illegible]
includit aliud, nec aliquid [illegible] [illegible] [illegible] [illegible]
[illegible] includit [illegible] omnes partes [illegible] [illegible]
illa, quibus [illegible] adaequate [illegible] [illegible] includit aliud, [illegible]
[illegible] includit [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] includit, et hoc [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
includere aliud [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]

Dubitabis, quid dicendum
[illegible] [illegible] [illegible] Resp. [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
dicens: [illegible] alia [illegible] [illegible] [illegible] [illegible] [illegible]
ne, [illegible] [illegible] [illegible] [illegible] [illegible]
ratione: [illegible] vera unio [illegible] [illegible] [illegible] [illegible]
[illegible] v.g. vera unio [illegible] [illegible] [illegible] [illegible] nulla
[illegible] [illegible] [illegible] [illegible]

Dico [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

s. q. 6. sectione 2. Pa. ad 1. Quaestionem: totum integrale esse distinctum a suis partibus simul sumptis, etiam si quaerit magis ingenerabile, et incorruptibile. In hoc ... distinguit. ... aequalitatem ... entitatibus, et integrales ... est in natura, quod ... una pars maior ... totius integralis, et ... una pars maior ... maior ... ingenerabilis, et incorruptibilis. ... exemplis ... consequenter, quod si una qualitas ... addens ... generaret ... totum maius ... ex quibus ... remanere, et ... totum maius ... possibile: ergo totum integrale est distinctum.

Dices: ... in 2.

Dist. 26. ... aliqua opinio, ait: si partes integrales: oportet dari aliquod totum praeter illas, quod ... partes integrales ... patet ... ut patet 1. in hic ... de hac ... integrale distinctum a suis partibus simul sumptis ...

Resp. ... tantum, quod totum integrale ... aequalibet ... quod patet, quia Arist. ait, quod ... ba ... simul sumpta ... quod partes integrales ... aliquod totum, ... aequalibet parte ... totum integrale ... distinctum a suis partibus ... partem ... distinctum ...

... distinctum a suis partibus. Item ... totum ... in ... quantum ... totum ... a suis partibus distinctum ... in 2. dist. 14. q. 6. ... totum, ... partes, ... totum accidentale dicit accidens, et subiectum ... accidens ... substantia, ... neutrum ... substantia ...

Dices: ... 1. in 3. citato ... unum ... unum per aggregationem, et tamen unum per accidens ... totum per accidens dicit ... aggregationem ... totum per accidens ... totum per aggregationem ... totum per accidens ... approximationes ... totum per accidens ... ab ... aggregationem.

Liber 2us Physicorum.

Postquam egit Arist. in 1. libro de principiis naturalibus, egit in 2do de causis, ... quae in ... sequentes ...

Disputatio 1.ª de natura, et arte.

Quaestio 1.ª — Quid sit natura?

Not. 1.° vocabulum hujus n. [illegible] esse notandum, quod natura multipliciter accipitur. 1.° pro Deo, q.ª Augustino appellatur natura creatrix, et ab aliis dicitur natura naturans, hoc est, [illegible] [illegible] 2.° pro ipsa [illegible] [illegible] definitio explicat naturam rei. 3.° pro collectione rerum omnium existentium [illegible] 4.° pro lege [illegible] omnium causarum creatarum [illegible] sic dicimus miraculum supra naturam [illegible] 5.° pro [illegible] 6.° pro nativitate viventium, q.ª natura derivatur a nascendo.

[illegible] motus et quietis [illegible] motus, et quietis [illegible]

[illegible]

Quaestio 2.ª an natura sit principium activum, et passivum motus, et quietis?

Ad intelligentiam notandum est, [illegible] habere motum, [illegible] active, et passive. [illegible]

[illegible] § [illegible] natura, et arte.

~~[illegible]~~ causa motus naturalis, dicatur tamen in ordine ad [illegible] utique [illegible] passivum. Quare notandum est [illegible] subjecti, et [illegible] quod [illegible] natura [illegible] in [illegible] unde in [illegible] an naturale sit [illegible] et quales competunt composito naturali [illegible] de activo, an vero de passivo?

[illegible] Pro quo advertitur [illegible] esse aliud naturale, [illegible] prout opponitur libero [illegible] quod [illegible] neque electivo, neque [illegible] voluntatis [illegible] naturales. Secundo [illegible] naturali, et in hoc sensu quid quid non est supra naturam [illegible] et alias sit violentum [illegible] naturale prout opponitur violento [illegible] quod quid sit [illegible] naturale inclinationem [illegible] motus [illegible]

Circa praesentem difficultatem [illegible] defendit [illegible] activum [illegible] et passivum [illegible] naturale [illegible]

[illegible]

[illegible] passivum [illegible] activum [illegible]

[illegible] naturalis [illegible] motus naturalis [illegible] naturali [illegible]

[illegible] naturalis [illegible] naturale [illegible] motus [illegible]

q. 2: an natura [illegible] ... [illegible]
[illegible] ad frigus recipiendum ab eius agente.

Argumenta ~ Solvuntur.

Arg. 1. [illegible] ... [illegible]

[illegible] ... [illegible]

Arg. 2o. ex illo Aristotelico cap. 10 [illegible] ... [illegible]

[illegible] ... [illegible]

Arg. 3o. [illegible] calefacere, [illegible] ... [illegible]

Arg. 4o. sicut aqua [illegible] ... [illegible]

Q. 1. Art. 1. Defin. de natura et arte.

[illegible]

[illegible]

Q. 3a Quib. acc. conveniat ratio naturæ.

[illegible]

Unde [illegible]

[illegible]

[illegible]

[illegible]

Argumenta Solvunt.

tia, a(d)esse accedens per temporalia passiones qualitatis: inveo, quod nata est [illegible] agendi in [illegible] nativi nihil [illegible] quae ... naturaliter [illegible]: inveo, quod ... agendi [illegible] naturalis ... [illegible] Omitto alias divisiones quas adhuc possit adducere.

Disputatio 2ª de causa in communi.

Quae in disputatio valde utilis est ad hanc ... necnon Sacrae Theologiae ad ipsius ... quaerit ...

Quaestio 1ª: Quid, et quotuplex sit causa in communi.

Ut ergo omnimoda [illegible] quaedam notate, nomen causae ... [illegible] ... [illegible] aut alii ... et in hoc sensu causa ... Arist. [illegible] ... Spiritus S.ti ... Patre ... Filii, et Patre ... [illegible] ... omnis causa ...

[illegible] ... [illegible] ... Arist. causa ... cap. 3 ... [illegible] ... Arist. ... [illegible] ... Sicut [illegible] ... [illegible] ... causa, ut ... pater ... [illegible] ... [illegible] ... [illegible] ...

[illegible] ... causa ... finalis, et efficientis ... [illegible] ... [illegible] ... [illegible] ... causa ... [illegible] ... [illegible] ... [illegible] ... [illegible] ... causa ... [illegible]

[illegible] ... causa ... [illegible] ... Noto 2º ... [illegible] ... [illegible] ... [illegible] ... [illegible] ... [illegible] ... [illegible] ... omnia ... [illegible]

Resp. ... [illegible] ... causa ... [illegible]

merum, ut in suo loco dicemus. Deinde [illegible] subtrahuntur ad ea [illegible] et quatenus [illegible] ad effectum [illegible] possit aliquid [illegible] efficientis [illegible] subjecto. Denique [illegible] motivum reducit ad causam efficientem; q. [illegible] seu [illegible] ad producendos actus [illegible] efficientes, et [illegible] dicendum [illegible] non [illegible] aliquorum [illegible] causa extrinseca, ex qua [illegible] specificantur [illegible] causam [illegible] et actus [illegible] tanquam in fine, hic tamen [illegible] exceptio [illegible]. Denique conditiones [illegible] influant, ut causa influat [illegible] in causa.

Dubitabis: an talis definitio [illegible]? Resp. [illegible] q. [illegible] causa interna, intrinseca, et extrinseca [illegible] et formalis [illegible] extrinseca efficiente, et finali [illegible] et formentalis [illegible] in species [illegible] et [illegible] actiones [illegible] causa [illegible] praedicta divisione [illegible] ad causam [illegible] materialis, et formalis [illegible] in species [illegible] quasi species, [illegible] requirunt [illegible] ad causandum; non vero finalis, et [illegible] dicemus.

Quaestio 2ª: an det actio media inter causam, et effectum?

[illegible] notate, quod actio multipliciter sumitur. [illegible] pro actu, et hoc [illegible] propriae actio. [illegible] sumitur pro [illegible] producentis ad productum [illegible] fundamento [illegible]. 3. [illegible] mutantis [illegible] Hoc notato [illegible] adveniens [illegible] effectu [illegible] actionem [illegible] tenens et [illegible] in [illegible]

[illegible] datur actio media inter causam, et effectum [illegible] ab illa [illegible] sequitur ab [illegible] D. [illegible] dist. 2. [illegible] [illegible] 35. [illegible] sequitur ab [illegible] effectu [illegible] sequitur [illegible]

[illegible] necessitate, quod nulla necessitas actionis [illegible] illa [illegible] necessaria [illegible] actio media [illegible] cum [illegible] denominationem [illegible] necessaria.

Pr. 2o. Alia ratione: si causa producit effectum per actionem, necesse talis
actio esset prior natura effectu; de hoc non potest: ergo producit ut causa actione. Prob. Min. talis actio
pars ma. relatio quidam absolutus, et quomodocumque fit, licet prior natura effectu: ergo ult. Pr. 1a
pars min. relatio fundamentalis resultat positis fundato et termino: ergo talis relatio non potest
praecedere effectum, qui est terminus talis relationis. Pr. 2a pars min. si talis relatio esset quid
absolutum, esset substantia, vel accidens; neutrum: ergo nec absolutum. Prob. min. non substantia, ut manifestum
est, praeterea in causa, sive in effectu, dum in causa, nam Deus est causa omnium effectuum, ut suppo-
tione accidentis, neque in effectu, alias esset posterior effectu, ut pote in illo receptus:
ergo non est accidens absolutum.

Resp. Pontius, hanc relationem medians et inter causam et effectum, sicut
inter causam et effectum: unde ait, quod reperiuntur in Philosophia: quidam primus ad
... et actio. Relat. ... modo ... posterior natura fundato, et termino; talis tamen
potest via ab illo ... ; licet sit posterior fundato, et tamen prior natura termino, quem producit, ut
... solutio ... Pontius, ubi loquens de ... 2. modo
sequuntur relationes motionis actionis, et passionis: et in hoc relatio est extrinsecus
advenientes, ratione relationis extrinsecus advenientis, quod supponunt
extra, et postea de motu ad illa: ergo nulla est ... solutio.

Pr. 3o. Talis actione ra-
tio Pontius: ideo dari actionem, ut causa determinet ad hunc effectum dandum potius
quam ad alium, ideo ad hoc non est necessaria: ergo &. Prob. min. 1a. determinatio causae ad dandum quod
ad indifferentiam provenit a Deo, ut docet Pontius cum aliis Perez, Lopez recep-
ta: ergo &. Pr. 2a. eadem min. causa est indifferens ad ponendam hanc, vel illam actionem, neque
ad hanc indifferens dandam non est necessaria actio media inter causam, et actionem;
ergo ... certa, alias daretur processus actionum in infinitum. Min. praesentat, nam
si causa est determinata ab unica actione, est etiam determinata ad talem actionem,
et etiam est determinata ad talem effectum parandum per talem actionem
cum talis actio sit determinata ad talem effectum: ergo si causa non est determinata ad talem
effectum, dum indifferens ad talem actionem, etiam eget alia actione ad producendam
actionem, neque egebit actione ad producendum effectum.

Argumenta ~ Solvuntur.

Arg. 1o. causa est indifferens ad hunc, vel illum effectum, ... debet
dari actio, quod determinet ad unum effectum prae aliis, et ita ad illum, de hoc est actione
juxta me prolo... si causa est indifferens debet dari &. Resp. neg. toto
... quod Deus ... determinata causa quod ad indifferentiam; hoc est determinativa ex
natura ... ad producendum hoc, et ... et provocat determinato quod ad effectum: at
... quod ... producat hunc numero ... ; provenit a Deo, qui determinat
causam, quod ad indifferentiam dandam. Hac solutione, et ratione ultima ... Pontius sol-
vunt fundata, sicut ipse facit in ... , ubi sententiam ... dicta ...

Arg. 2o.

Q. 2: an det actio media int. causa, et effectus:

Si n daret actio media int. causa, et effectus, n daret 10. prædamenta; d. hoc falsum: q.S. P.ma md. si n daret actio, n daret prædamentum actionis: q.S. P.a ani: si n daret actio media nil collocaret in hoc prædicamento: q.S. Resp.t ad argutus prout infra, et dicendo, qd. licet n daret actio media adhuc daret prædamentum actionis, in illo q aliqua actio collocaret: nam poneret unio fhis ad materiam, aliaq huiusmodi. Vide hoc latius integra.

Arg. 2o. actio media e illa, qua causa producit suum effectum; d hic ddt. q datur actio media. P.m nf. ex D. dist. 5. § hic iii. huius sp. proprietatis actionis sublatis. 3a. proprietate, qd. e in ea aliquis terminus adæquatus, qui accipitur p ea: q juxta D.m S. Resp.t ead. dom: in ad auctoritate D. dicitur, qd D. resp.t ibi ad argutus proposit. in litera, juxta propria sententiam differentiis, intelectionem & actionem mediam; ibiq gratia respondendi concessit actionem mediam int. causam, et effectus, quod gratis supposito postea dicit, intellectionem in actione non consistere, qd erat intentus: unde ex D. nil contra nos.

Arg. 3o. et est et ex argumentis aquilea contrariorum: nequit dari denominatio realis absq aliqua nova entitate, a qua talis denominatio proveniat; d denominatio actualis causantis est denominatio nova, etiam talis in causa creata: p debet dari aliqua entitas realis, a qua proveniat. Hunc sic; d talis entitas, a qua provenit talis denominatio in causa creata nil aliud est, quam actio media int. causa, et effectus: q.S. P.a sublunta per singula discurrendo: int. talis denominatio n potest provenire a virtute productiva causæ: q a actione media. P.a ani: ante actualem causationem datur virtus productiva in causa, et n datur talis denominatio: q a virtute causativa n provenit.

2o. n potest provenire talis denominatio a causa, et effectu simul: q a relatione media. P.a ani: ponuntur causa, et effectus, qd. datur absolutæ simul existentes, quin det talis denominatio: q ab illis n provenit. P.a ani: qd. fi in sidio Deus producit effectus non dat talis denominatio, ut sint causa, et effectus simul existentes: q.S. 3o. a relatione, quæ sequitur effectum post eventum: q a relatione media. P.a ani: talis relatio supponit aliquid prævium, qd sit veluti ratio fundandi talem relationem, et talis ratio fundandi, d hoc nequit esse nisi propria causa influxus in creatam ad productionem effectus, alias n est md. ratio, cur talis relatio sequatur ad effectus, qui producit actio creata, quæ qd. producitur a solo Deo: q restat, qd. sit relatio media.

Resp.t concedendo totum argumentum, neq quodammodo substantia,

quo negō. Ad cuius probationem dico, quod loquendo de denominatione causae in actu 2° fundamentali, talis denominatio provenit a virtute productiva non tendente in terminum, seu ab actione media, ut supra dixi, et effectu in fieri; et in nomine causae in actu 2° formali talis denominatio provenit a [illegible] denominatione sequitur productionem effectus, et in hoc sensu, quod dicitur causalitatem media causalitate infl[illegible] in effectum influendo, et in ratione fasis denominantis, itaque causa denominatur causam, seu influens in effectum a tali ratione; ratione fasis productivi quoad rationem de genere activi.

Unde convincit, quod talis relatio supponit influxum causae in effectum, ut rationis fundamentum, et talis conditio sine qua non, influentiae effectus influxum [illegible] prius, ut effectus, et in illo, etiam medeat aliquis influxus, qui [illegible] ablatus causa, et absolutus effectus [illegible] de ordine ad ablatum in effectu media [illegible] sequitur ablatum in effectu, et tunc [illegible] sequitur in effectu respectus ad causam, et tunc si aliquis est effectus respectus causae ad effectum.

3° causalitas relatio, dum nondum perficit effectum, quod ostendit causalitatem [illegible] talis relatio, [illegible] causalitas est ratio effectus. [illegible] relatio, cuius totum [illegible] esse et [illegible] aliud [illegible] totum suum esse causalitatis [illegible] ad effectum: quod [illegible]. Resp. distinguendo min. causalitas, quae est actio, seu influxus et [illegible] relatio [illegible] positive, [illegible] conditionem nondum perficit effectus in fieri, quod [illegible] causalitas [illegible] negatio nondum perficitur in facto esse, sed non [illegible] effectus, concedo; et distinguo consequens, ut manet distincta.

Itaque quod effectus existit in facto esse ac [illegible] [illegible] fieri effectus transit, et sola relatio manet. [illegible] distinguo [illegible] causalitatis ad effectum [illegible] concedo [illegible] actio, aut fieri effectus, quod [illegible] causalitas [illegible] non dat effectum in facto esse; [illegible] existente filio non dat [illegible] [illegible] aliud in ratione [illegible] causalitas [illegible] [illegible] quam [illegible] relatio, [illegible] causalitas [illegible] causa.

Instabis: [illegible] (Pater, generans [illegible] causa [illegible] relatio [illegible] relatio causalitatis. Item producto filio causalitas posterior [illegible] causalitas non est post generationem, quod dicitur actio [illegible] generativa, concedo ans: [illegible] relatio, seu actione, quae [illegible] [illegible] producens [illegible] [illegible] causalitas [illegible] denominat [illegible] [illegible] [illegible] [illegible] [illegible], qui denominat [illegible] [illegible] [illegible].

Unde dic, quod causalitas dispositive est in dante esse per transmutationem ... non est ... causa ... et ... tamen dat actio ... ad productum, et quia dat esse ... ad productum, ... neque causa, sicut ... filius ... non est ... antequam filius sit ... Pater ... causa ... filii.

Obj. Pater aeternus generat Filium relatione Paternitatis, et similiter increati, et quaelibet alia causa. Resp. negando ant., et quando ... Disparitas est, quia relationes Divinae ... relationes creatae ... supponunt ... Deinde relationes Divinae ... relationes creatae ... supponere ... paternitatis ...

Deinde producens in Divinis non est causa producti, nec productus dependet a producente, unde producens non est prior natura producto, ... qui prioritas ... simultate naturae; ideo producens in Divinis, et productus ... causa productus dependet a producente; ... unde necessario producens est prior natura producto, quod repugnat relationi, cum sint simul natura, ... quaelibet causa prioritas, ... ad rationem causae creatae, cuiuslibet, ... Divinis.

Disputatio 3a de causa materiali, et formali.

Q. 1a. Quid sit causa materialis, et formalis, quodque illarum effectus, et quaenam illarum causalitates.

Plura de causa materiali, et formali ... lib. ... agendo ... de materia ... nunc dico quod causa materialis sic definitur a ... lib. 5 huius: est ... ex quo ... aliquid fit, et ... quod ... in ... Explicatur: ... in quo ... ex quo ... privatione ... causa efficiente, et ... finali ... Denique ... quod ... notat ... tamen ...

Causa formalis ... definitur ... ratione ... substantialis ... Potest ... definiri ... explicatur ... causa materialis ... causa efficienti, finali, et privatione ... causa materiali

~~pag~~ sibi substituitur, et generatur ab ipsa ex ratione causae ~~formalis~~ formalis supplet.

Circa 2.^m igitur dico quod plura sunt quae materia tantum ex parte potentiae recipit generari, unio videlicet substantialis, licet per potentiam ipsius. Circa generationem accidentium videtur D. Th. in 2. dist. 1. q. 5. reddere materiam habere rationem causae, et patet; quia materia est ipsa generationis in rerum mutatione subjectum, et etiam subjectum per quod transit, quia terminus ipsius efficientiae materia tantum dependentia materiae, et tanti ex sua natura potentia existere, licet per se non sit independens ab ea; unde sunt conditiones requisitae ad rationem causae, requisitio per praeexistentiam potest dici efficiens causa; habet subjectum materiale ex parte, et in materia specificationis, et simul potest dici efficiens causa.

Dico 3.^m quod vis latissime loquendo, villa agitur ab ipsa de potestate comminus generari causae, et generatur, per causam intrinsecam, quae generatur causa specificativa formae, quae sufficit in hoc genere, sed substituit in aliquo specie per se edita, de potestate generari efficiens causa. Huic dicto dico per causam materialem, quae materia est, et in ipsa actu tantum extremum potest concurrere causae ipsius, quae in materia potest dici virtus materiae, unde sequitur productio ex parte potentia, et ex parte potest dici disponere. Cum dispositiones ita actu proxime in ipsa virtute. Ex quibus videtur ita conditiones requisitas ad causandum. Cum itaque virtus actu se supponit ex ipsa praedicta virtute, productione, mediante, dominium, quod se virtute naturali actu dispensatur, supplet vires in actu 2.º requisitae ad causandum, quae ex parte materiae potest dici remota actione, ut patet in ipsa actione.

Dubitabis, an detur potentia triplex causalitas in materia, et sit ei unica ratio causae. Supponendum est causalitatem, uti etiam generaliter, triplicem esse causalitatem, ex parte intrinsecae, extrinsecae, ex parte ipsius, et per terminum determinatam. Dicendum igitur ex praecedentibus, cuius substantiam sufficit causam esse per potentiam, et terminum, et sic materia est, et sic ei unica generis causa. Dico 1.º in nullo genere causae potest dari triplex causalitas intrinseca materiae, et ipsa est causa potentiae, quia ... substantia ... quod ... materia ... in ... quod ... et ... tantum ... quod ... est, quod materia est ipsa causa requisita.

Dico 2.º in nullo genere causae potest dari triplex causalitas intrinseca in materia. Est igitur D. Th. ... et per ... in 1. dist. 8. q. 4. ubi ait: ... perfectionem ... Ratio huius, quia est causa ... in illo sensu ... ipsa ... et perfectione ... ad perficiendum alium ... distinctum, quae cum perfectio non potest communicari subjecto in ... termino, ... in ipso ... et in Deo sit ... Igitur causa potest ... de causalitate intrinseca generis causae.

Dico 3.º ... de causalitate intrinseca causae efficientis in effectum causalitatis per materiam non requirentem distinctionem, ab ipsa extrinsece in subjecto, ... effectus ... triplex ... in Deo ... generis causae efficientis ... patet ... albus ... albedinem, ... denominat causalitatem intrinsecam ... per ... ita ... causalitatem ... positionem ... intrinsecam ... in ... subjecto ... causalitatis ... in materia.

Q.o 1.a Quid, et quotuplex sit causa [illegible]?

[illegible] Videin [illegible] qd repugnat [illegible] causalitate ff.[a] separari [illegible] effectu [illegible] ratio q[a] [illegible] dari causalitatem sine [illegible] causalitas, etc.

Dico 3.o Deum posse supplere causalitatem materialem [illegible] causae materialis, [illegible] elementi [illegible] causae sufficienti [illegible] causalitas materiae [illegible] sustentationem [illegible] cy D.o citato. P.ta 1.a pars: causalitas materiae [illegible] sustentationem [illegible] quam sustentat, [illegible] Deus [illegible] hominem [illegible] P.a pars [illegible] 2.a Venerabili Sacramento Eucharistiae, ubi quantitas servatur a Deo [illegible] 2.o [illegible] potest Deus servare [illegible] unione [illegible] actionis [illegible] servativae, quas [illegible] unionis [illegible] materiae [illegible] et cessando [illegible] servativae [illegible] ne [illegible] continuatio [illegible] ut [illegible] et sine [illegible] [illegible] a Deo in genere causae efficientis [illegible].

Disputatio 2.a de causa efficienti.

Q.o 1.a quid, et quotuplex sit?

Dari causam efficientem [illegible] certum est [illegible] omnibus [illegible] experientia [illegible] cap. 2. Sic causa efficiens definitur: efficiens [illegible] permutationis aut quietis. Explicatur [illegible] agit, [illegible] [illegible] [illegible] adverte [illegible] movet [illegible] [illegible] [illegible]

Circa [illegible] tituli dico, quod causa efficiens [illegible] dividitur in causam per se et per accidens. 1.a est illa, a qua [illegible] producit effectus [illegible] 2.a est illa, quae aut [illegible] effectus, tamen [illegible] causalitas [illegible] v.g. Musicus, qui domum aedificat, [illegible] domus, [illegible] 2.o dividitur [illegible] in [illegible] [illegible] [illegible] [illegible] [illegible] causa [illegible] [illegible] 3.o in [illegible] et instrumentalem [illegible] causa principalis [illegible] virtute [illegible] [illegible] [illegible] instrumentum [illegible] virtute [illegible]

Dividitur 4.o causa efficiens in [illegible] et 2.a, 1.a est, quae nulli alteri subordinatur, [illegible] Deus. 2.a est illa, quae subordinatur [illegible] [illegible] [illegible] Sol. Dividitur [illegible] [illegible] [illegible] 1.a est quae [illegible] effectus, ut [illegible] [illegible] 2.a est quae [illegible] [illegible] [illegible] [illegible] [illegible]

7º. [illegible] in causa totalis, seu [illegible], et partialis, seu [illegible]. 1ª est illa, quae [illegible] sola sine consortio alterius producit effectum. 2ª est, quae per se non sufficit ad producendum effectum. Deinde causa partialis alia generalis, [illegible] et totalitate effectus, et quae [illegible] et omnis producit totum effectum [illegible] [illegible] partialis solum partialitate effectus, et [illegible] solum producit effectum [illegible], ut duo artifices [illegible] fabricantes.

8º. dividitur in immanentem, et transeuntem. 1ª est quae producit effectum, qui manet in ipsa [illegible] producit [illegible] in se ipso. 2ª est, quae producit effectum extra se, [illegible]. 9º. dividitur in liberam, et naturalem, [illegible] [illegible] 1ª est quae potest omnibus requisitis ad operandum positis [illegible] sicut voluntas. 2ª est quae potest [illegible] requisitis [illegible] operandum [illegible] [illegible] [illegible]. Plures alias divisiones [illegible]

Q. 2ª. an effectus productus ab una causa poterit ab alia produci?

Pro solutione notandum est 1º, quaestionem non procedere de causis extrinsecis [illegible] [illegible] intrinsecis [illegible] [illegible]; quia [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

Dico 1º. idem effectus productus ab una causa totali potuit produci ab alia, sive univoca, sive aequivoca. [illegible] [illegible] [illegible] [illegible] [illegible] effectus [illegible] hoc est effectus productus ab una causa potuit [illegible] [illegible] [illegible] [illegible] in 2. dist. 20. et in 3. dist. 30. q. 2. ubi [illegible] quis effectus potest [illegible] [illegible] [illegible] continet virtualiter [illegible] ab igne [illegible]. [illegible] nulla causa potest [illegible] effectus, quod [illegible] [illegible] continet, [illegible] A potest [illegible] calorem productum in aqua ab igne [illegible] [illegible] [illegible] [illegible] requirit [illegible]. [illegible] experientia [illegible] igne, a quo [illegible] [illegible] [illegible] calor [illegible] in aqua.

[illegible] productus in aqua ab igne A. non [illegible] [illegible] igne, sed a Deo. [illegible] amoto igne, sicut [illegible] aqua calida [illegible]; [illegible] unio [illegible] [illegible] calida, [illegible] paulatim [illegible] [illegible] [illegible], quam Deus non [illegible]: ergo calor [illegible] a solo Deo.

[illegible] 2º. [illegible] ratione: [illegible], quod Petrus productus a Paulo produceretur a Ioanne [illegible] [illegible] productus a Paulo: [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Ioanne, [illegible] [illegible] [illegible] [illegible] individuales Petrus, et Michael [illegible] a Paulo, [illegible] [illegible] a Ioanne; [illegible] [illegible] Ioanni [illegible] effectus [illegible]:

[illegible] [illegible] una causa [illegible] [illegible] [illegible] potest [illegible] effectum [illegible]: [illegible] effectus [illegible] [illegible] [illegible] potest [illegible] a pluribus [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] effectus [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] causa potest [illegible] [illegible] effectus: [illegible] effectus.

P. 3. Pro ratione: si status innocentiae durasset Adamo non peccante, aliqui effectus possent produci a causis, a quibus post peccatum Adami non sunt producti; [illegible] status innocentiae durasset, nulli fuissent reprobi, omnes tamen electi [illegible] fuissent, ut patet ex D. Gregorio l. moral. cap. 22 dicente: si parentis primi [illegible] peccati nulla origo [illegible] ne quaquam [illegible] gehennae [illegible] ... qui [illegible] salvandi [illegible] electi non essent [illegible] electi nascerentur [illegible] a parentibus electis [illegible] ... electi [illegible] S. Hermenegildo nato a [illegible] haeretico, et in S. Barbara genita a patre ethnico: qui in statu innocentiae [illegible] ne S. Hermenegildus [illegible] genitus a [illegible], nec S. Barbara ab ethnico, [illegible] electi [illegible] praedestinati: qui effectus [illegible] producti [illegible] a causis [illegible] alia: q. e. d.

Argumenta — Solvuntur

Arg. 1. [illegible] sequeretur, quod idem numero effectus [illegible] produci, [illegible] ad naturam [illegible] Paulo [illegible] productiva [illegible] ... [illegible] Dei [illegible] effectus [illegible] decretum [illegible].

Arg. 2. [illegible] specie [illegible] infinita [illegible] virtute [illegible] effectus infinita [illegible] infinita [illegible] D. [illegible] dist. 2 q. 2 [illegible] ... infinitorum effectuum [illegible] quorum quilibet [illegible] specialem virtutem [illegible] ... effectus infinita [illegible] exigit specialem virtutem ad [illegible] ... [illegible] infinitorum effectuum, quorum quilibet [illegible] ... [illegible].

Arg. 3. [illegible] quilibet effectus creatus necessario [illegible] causa efficiente [illegible] ... [illegible] effectum [illegible] causa efficiente [illegible] ... necessitate [illegible] specie [illegible] ... D. [illegible] dist. 12 q. 2 [illegible] quilibet effectus creatus de necessitate [illegible] ... causa efficiente [illegible].

[illegible] Ben sumen [illegible] effectus [illegible] tali causa efficiente vage [illegible] causa efficiente [illegible] vage [illegible] ... [illegible] quilibet effectus creatus de necessitate [illegible] causa efficiente [illegible] ... causa efficiente [illegible] ... necessitate intrinseca [illegible] necessitate [illegible] ... [illegible] D. [illegible]

[illegible] necessitas: [illegible] ... suppositione [illegible]

rerum [illegible] et eadem [illegible] haberent sufficientiam
q. sine illo ex [illegible] sufficiens, quanvis ex suppositione, quod Deus decre-
vit illa [illegible] colore servare, sufficeret natura sine colore. [illegible]
~~[illegible] de necessitate [illegible]~~
~~[illegible]~~ [illegible] quod de necessitate intrinseca detrah-
[illegible] detrahat [illegible] species [illegible] talis species, et effectus creaturum de-
[illegible] de necessitate intrinseca [illegible] ex suppositione, quod Deus de-
[illegible] effectus [illegible] Divina: inde [illegible]
[illegible] producere [illegible] efficientiam [illegible] Deus de po-
[illegible] in illa.

Arg. 2. Visio ocularis [illegible]
[illegible] albo [illegible] species repraesentativa [illegible] repraesentativa
[illegible] similiter de effectu. [illegible] producta ab [illegible] et albo [illegible] in-
[illegible] similiter de effectu [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]

Arg. ultimo [illegible] species [illegible] secundo effectus [illegible]
[illegible] species [illegible] detrahat species [illegible]
[illegible]
[illegible]
[illegible] de effectu. [illegible] Divina [illegible]
[illegible] specificam.

Resp. [illegible]
[illegible] detrahat [illegible] individua [illegible]
[illegible]
[illegible]
[illegible] Suarez [illegible] cap. [illegible]
[illegible] species [illegible]

Arg. 4. [illegible]
[illegible]
[illegible] similiter [illegible]
[illegible]
[illegible]
[illegible]
[illegible] producere.

Q. 3. an idem effectus possit simul produci a
duplici causa totali, et adaequata ejusdem ordinis.

[illegible]
[illegible] effectus de facto producere [illegible]
[illegible]
[illegible]
[illegible]

[illegible] causa totali, [illegible] eodem numero effectus?

[illegible] terminaliter principe. 2º [illegible] non potest [illegible] nalit: Ita D. Thomas, Suarez, Lorca [illegible] et alii. 3º denique [illegible] [illegible] [illegible] [illegible] idem numero effectus potest [illegible] [illegible] [illegible] et alii. [illegible] idem numero effectus,

[illegible] a duplici causa totali, et eadem [illegible] Ita D. [illegible] 2. q. 2. [illegible]
[illegible] 1. q. 2. [illegible] Suarez [illegible] et alii [illegible] Probatur ratione: [illegible]
[illegible] [illegible] a Deo [illegible] [illegible]
tione, duas causas totales [illegible] idem numero effectus: [illegible]
manifesta [illegible] idem numero effectus totalis [illegible] causa, et
[illegible] non dependeret [illegible]
[illegible] dependeret [illegible] totalis [illegible] dependentia [illegible]
[illegible] totaliter dependeret [illegible] causa.

[illegible] non totali [illegible] causa [illegible] causa totali, et [illegible]
[illegible] causa [illegible] [illegible]
[illegible] causa [illegible] [illegible]
[illegible] effectus [illegible] causae [illegible]
[illegible] calores [illegible]
ut 4º et causas totales [illegible] calores [illegible]
[illegible] [illegible] causa
totales [illegible] [illegible]
[illegible] causas totales [illegible] calores [illegible]
[illegible] [illegible] calores [illegible] causas totales [illegible]
[illegible] [illegible] effectum [illegible]
[illegible] calor ut 4º [illegible] [illegible]
[illegible] calor [illegible] ut 8 [illegible]
[illegible] ut 4º [illegible] effectus [illegible]
[illegible] [illegible] Ad hoc
[illegible] Suarez [illegible] [illegible] calores [illegible]
[illegible] effectus [illegible] calores [illegible]
[illegible] [illegible]
[illegible] [illegible]
[illegible] [illegible]

[illegible] causas totales et eodem [illegible] numero effectus [illegible]
[illegible] [illegible]
[illegible] ab agente [illegible]
[illegible] Suarez [illegible] causa totalis [illegible] [illegible]
[illegible] [illegible]
[illegible] actiones [illegible] effectus

Argumenta — Solvuntur.

[illegible] idem numero effectus [illegible] totalis [illegible] effectus [illegible]
[illegible] effectus [illegible] totalis [illegible]
[illegible] Resp. [illegible] [illegible]
[illegible] [illegible]

sitione. 1º modo accept. [illegible] [illegible] effectum creaturae. Deus ipse potest producere illum, sicut producit ipsum. 2º modo accept. [illegible] [illegible] ad effectum [illegible] [illegible] Deus causa 2ª [illegible] [illegible] [illegible] [illegible] Deus [illegible] [illegible] [illegible]

Dicendum: Deus [illegible] causa [illegible] [illegible] effectum creatum; [illegible] [illegible] [illegible]. [illegible] causa specialis [illegible] [illegible] effectum [illegible] Deus [illegible] attingit. [illegible] Distinguendum causam specialem [illegible] [illegible] [illegible] et totalitate [illegible] [illegible] [illegible] Causa [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] totalitate effectus [illegible] [illegible] [illegible] [illegible] [illegible] Deus, et [illegible] [illegible]

Dicendum: [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Deus [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Deus [illegible] [illegible] effectus [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

Dices: in hoc [illegible] causa libera [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Respondendo [illegible]

[illegible] ex D. Thoma [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Resp. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] et totus

post sim. [illegible] ... [illegible]

[illegible] ad efficaciam Dei, [illegible] efficacia [illegible] causae, atque [illegible] sufficientes [illegible] obi [illegible] et ratione, quia terminus, [illegible] decit [illegible] dent ... aria.

[illegible] in 3. dist. 10. q. 2. § 5. de quo [illegible] ... Chri [illegible] sanguinem [illegible] ... Eucharistia [illegible] ... in Eucharistia [illegible] ... sanguine [illegible] ...

Christi in Eucharistia [illegible] passiones [illegible] actione [illegible] ... Chri in Coelo [illegible] ...

[illegible] ... Eucharistia [illegible] ... in nulla quantitate [illegible] in instanti [illegible] ... sanguine, donec [illegible] ...

[illegible] ... Eucharistia [illegible] transsubstantiatione [illegible] ... [illegible] Deus [illegible] ...

de loco [illegible] ... [illegible] 6. [illegible] ...

[illegible] ... theologi [illegible] ... illud [illegible] ... 6 [illegible] ...

[illegible] a [illegible].

[illegible] totalis [illegible] totali [illegible] totali [illegible]

[illegible] simul [illegible] eodem [illegible] movent [illegible] 8° [illegible]

[illegible] totalis [illegible]

[illegible] nec [illegible]

~ Quaestio 2a: an sola creatura sit causa pro- ~
~ ductiva alterius [illegible] ~

Gravis quidem reperitur difficultas [illegible] Angel. [illegible] intelligentes [illegible] quae [illegible] et sacra pagina [illegible] genesis [illegible] dicat terra herbam virentem [illegible] Deus [illegible] Denique [illegible] omnibus [illegible] Augustinus lib. 1. [illegible] operatur Deus [illegible] bonus voluntatis [illegible]

[illegible] Hebraeos [illegible] Moses [illegible]

[illegible]

An instrumentum [illegible] effectiva alterius sit?

Instrumentum, quod propria virtute attingit effectum, et nullo alterius [illegible] Instrumentale, quod active non attingit effectum [illegible] [illegible]

[illegible] instrumenti [illegible] [illegible] et instrumentum [illegible] [illegible] [illegible] [illegible] et communicata [illegible] [illegible] agentis [illegible] facultate [illegible] [illegible] [illegible] 3° [illegible] [illegible] [illegible] [illegible] [illegible] 2° [illegible] instrumentum [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] ut sacramenta [illegible].

[illegible] agentis [illegible] [illegible] [illegible] [illegible] instrumenti [illegible] agentis [illegible] virtute [illegible] [illegible] in 2ª [illegible] [illegible] [illegible] [illegible] instrumentum [illegible] [illegible] [illegible] Instrumento [illegible] instrumentale [illegible] [illegible] agentis [illegible] [illegible] [illegible] [illegible]

Unde [illegible] [illegible] D. N. S. in 4 dist. 3 q. 1 [illegible] virtutem [illegible] [illegible] instrumentalis [illegible] [illegible] agentis [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Deinde [illegible] [illegible] [illegible] effectus.

[illegible] [illegible] [illegible] [illegible] [illegible] Deinde [illegible] instrumentali [illegible] Restat [illegible] in scholis, nullum instrumentum activum, et [illegible]

ie effectus caa pplti: ad edm. n dari aliqd q [illegible] substancy [illegible] generat, q. applicati ingat effectu, [illegible] cuius dn [illegible] instructy, et qd n sit caa pplis [illegible]: sic applic duo candelabra [illegible] nat [illegible] Pontificy [illegible].

[illegible] substancy creativa, quae imediate caa producat, alio quin [illegible] per [illegible] productione accidentiy [illegible] quia deficit accidentibus [illegible] qua determinar substa [illegible] imediate circa accidentia. [illegible] substa [illegible] substa ut accidentib [illegible] destruunt accidentia [illegible] tiva [illegible] substantia [illegible] existentis [illegible] substa [illegible] substa [illegible] ex [illegible] accidentibus; [illegible] appellat [illegible] accidentia [illegible] tivas [illegible] ignis.

Notandu [illegible] Dist. 6. q. 8. [illegible] plures [illegible] productiva [illegible] substa [illegible] productiva alterius spiritualis, ex substa spirituali [illegible] substa materiali [illegible] substa [illegible] producunt accidentia, [illegible]. Denique plures substa [illegible] substa [illegible] materiali [illegible] omnes substa [illegible] substa [illegible] productiva [illegible] D. T. [illegible] substa [illegible] producunt [illegible] substas imediate [illegible] illarum substantiarum productione.

[illegible] In hac re [illegible] tot capita, quot [illegible] substa, [illegible] a solo Deo [illegible] imediate [illegible] substas spirituales [illegible] separatas [illegible]. 3a [illegible] substas [illegible] substa [illegible] Augustinus dist. 16. 2a [illegible] substa [illegible] nec imediate, nec [illegible] accidentibus tanquam caa [illegible] influentiam [illegible].

5a [illegible] substa [illegible] productivas alterius substa [illegible] imediate [illegible] accidentia [illegible] imediate [illegible] substa: v. g. [illegible] tanquam caa [illegible] imediate [illegible] productione [illegible] Divo Thoma [illegible] q. 54. [illegible]. 6a [illegible] substa [illegible] imediate [illegible] substa [illegible] accidentia [illegible] imediate [illegible] productione tanquam caa [illegible] substa: v. g. ignis [illegible] imediate [illegible]: hanc defendunt [illegible] dist. 18. [illegible] plures [illegible].

7a et ultima [illegible] substa [illegible] imediate productionem alterius substa, et in accidentia, nec tanquam [illegible] nec tanquam caa [illegible] substa [illegible]

an effective producitur a vna causa potentiali a alia [illegible]

quo dep. [illegible] ad eius productionem: in hac conveniunt nobilissimi omnium [illegible] Thomistae, quod subtilis Scotus, eodem modo et opere sequentium, quos etiam sequuntur Durandus, Ocham., Zanardus, Bañes, Arriaga, et plures alii, quos dememore praetermitto =

Sit tertia conclusio defendenda: substantia creata est immediate productiva alterius substantiae. [illegible] 1. D. [illegible] in 1. dist. 37. et in 2. dist. 12. q. 3. et suorum discipulorum. [illegible] auctoritate iam hinc loco citatae [illegible] substantiae [illegible] qua accidens [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] accidentia [illegible] [illegible] [illegible]

[illegible]

Videamus enim [illegible] intendens [illegible] destruere illorum [illegible]: de calore [illegible] substantia ignis tanquam causa [illegible], nec [illegible] tanquam causa principalis, illa per [illegible] quam adducit calor [illegible] instrumentalis [illegible] [illegible] [illegible] tanquam causa substantiale, et quae [illegible] substantia [illegible] [illegible] tanquam causa [illegible] substantialis, [illegible] substantia tanquam causa [illegible] substantialis, [illegible] calor, [illegible] substantia, [illegible] accidens [illegible] denique substantia [illegible] substantiam. [illegible] accidens [illegible] vocatur [illegible] aut [illegible].

Secundo modo [illegible], calor [illegible] substantialis [illegible] accidens, [illegible] hoc, quatenus [illegible] substantia [illegible] calor [illegible] substantia [illegible] accidens, quamquam [illegible] substantia, quatenus [illegible] substantiam, et accidens [illegible] [illegible] substantiam [illegible] calor [illegible] substantia [illegible] calor, [illegible] accidens, [illegible] substantia [illegible] substantia [illegible] substantiam [illegible] [illegible]

[illegible] calor [illegible] in substantia [illegible] calor [illegible] operando, [illegible] substantiam [illegible] calor

operat[ur] substan[ti]a p[er] virtute[m] sibi intrinseca[m], et realis, n[on] e[ni]m illa operat[ur] [illegible] virtute su[per]addita, q[uia] virtus sibi intrinseca, et realis e[st] perfectio substa[n]tiae; q[uo]d [illegible] operando. [illegible] ex perfectione operationi[s] [illegible] apud nos perfectio est virtutis operativ[ae]: q[uia] [illegible] perfectionis operationis e[st] [illegible] perfectione substa[n]tiae debe[t] [illegible] virtutis operativ[ae] [illegible] perfectio cu[m] perfectione substa[n]tiae: q[uia] [illegible] [illegible] operando potentia [illegible] substa[n]tia.

[illegible] virtus productiva [illegible]
[illegible] perfectione [illegible] accidentis [illegible]
[illegible]. [illegible] calor [illegible] nomine [illegible] substa[n]tia [illegible] operativa [illegible] nomine [illegible] perfectius substa[n]tia [illegible] operando, [illegible] substa[n]tia [illegible] potest [illegible] nomine [illegible] substa[n]tia [illegible] delegata [illegible] nomine [illegible] delegantis [illegible] potest facere.

[illegible] facere nomine [illegible] potest facere. [illegible] substa[n]tia [illegible] substa[n]tia potest [illegible] [illegible] substa[n]tia [illegible] virtute [illegible] potest [illegible] substa[n]tia [illegible] delegatus [illegible] incapax [illegible] potest operari nomine [illegible] accidens [illegible] incapax [illegible] substa[n]tia [illegible] substa[n]tia. [illegible] accidens [illegible] incapax [illegible] perfectionis [illegible] substa[n]tiae [illegible] perfectionis [illegible] accidens [illegible] incapax [illegible] delegantis [illegible] potest facere [illegible] accidentis [illegible] delegato [illegible] virtute [illegible] calor [illegible]

[illegible] accidentis [illegible] substa[n]tia [illegible] accidens [illegible] substa[n]tia [illegible] accidentis [illegible] operari [illegible] calor [illegible] substa[n]tia [illegible] substa[n]tia [illegible] calor [illegible] potest producere [illegible] substa[n]tia [illegible] calor [illegible] substa[n]tia [illegible] calor [illegible] substa[n]tia [illegible] substa[n]tia.

[illegible] q[uo]d licet virtus [illegible] prima [illegible] operandi [illegible] operativa [illegible] operari [illegible]

[illegible] linearem [illegible]

an iustitia [illegible] linearem [illegible]

[illegible] substantia [illegible] accidentis [illegible] communicabi[illegible]

[illegible]

[illegible] debet [illegible] substantia [illegible]

[illegible]

[illegible] substantia [illegible] accidentis [illegible]

[illegible] substantia [illegible]

[illegible] substantia [illegible] accidens [illegible]

accidens operatur [illegible]

accidens [illegible] operari [illegible]

[illegible] substantia [illegible]

[illegible] substantia [illegible]

[illegible] eadem [illegible]

[illegible] accidentalis [illegible]

fundamentis. Augusta [illegible]

Arg. 4. Incr[e]atis est, et operari [illegible]: ergo forma, quae ornat Deum, et quae ad operari [illegible] [illegible] [illegible] ad operandum [illegible] [illegible] actu [illegible] substantia [illegible] operativa. [illegible] Filius Dei [illegible] [illegible] [illegible] [illegible] ita debent [illegible] qui [illegible] [illegible] actus [illegible] humanae [illegible] [illegible] [illegible] venisti [illegible] existere, et operari. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] in [illegible] [illegible], et operandi, quae [illegible] Deo, et [illegible] operandi, [illegible].

Resp. [illegible] [illegible] [illegible] [illegible] forma operativa [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] actu [illegible] ut aliquid [illegible] distinctus [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible].

Replicabis: prius est, quod operari, [illegible] [illegible], quod forma ad operandum: [illegible] forma ad operandum [illegible] [illegible] [illegible]. Resp. [illegible] [illegible] prius esse, quam operari [illegible] [illegible] radicaliter [illegible] [illegible] [illegible] [illegible] [illegible]: [illegible] [illegible] distincte [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] ad [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible].

Replicabis iterum: substantia requiritur forma [illegible] mediante [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] specificari ab operatione, [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] specificari ab [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Resp. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] specificat ab illo, [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] et manifestative; [illegible] [illegible] [illegible] [illegible] [illegible] Itaque forma specificat [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] operatione, quae substantia [illegible] [illegible] ad operationem, quae accidens [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] ad operationem.

Verum quia [illegible] [illegible] [illegible] substantia [illegible] accidentibus [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]. Deinde [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] substantiali [illegible] [illegible] [illegible] [illegible] [illegible] substantia [illegible] [illegible] [illegible] [illegible] specificat ab illa [illegible]. Resp. [illegible].

Arg. 2. [illegible] ab accidentibus, [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

an sit illa creatio sit immediata [illegible]

... ad haec motum generativa generationem arietem. Item ignis producens
ignem ... calor ... transitum ... producens ignem in
alteram accidentis ... Deinde in metallis, quae sunt quaedam substantiae
... et approximatio. Deinde accidentia ...
gerant ... putrefactionem ... Denique accidentia ... substantiae
... substantia ... dicendo ... accidentibus.
... substantiae ... Resp.

... substantiae, nam accidentia ...
... producentem ...
... Deus ... actu ... producens ...
... accidentalis ... in eodem ... actio ... et eo quod habet ...
... ingenerabile ... etiam ...
... totum ... immediate ...
... rationalis ...
... Deus ... materia ... et ...
... in eodem ... potentia ...

... ideo, quia non potest ... accidentis ... substantia ...
... potest ... accidentis ... producere ... Deo ...
... transeunte ... producere ... immediate ...
... producere ... necessario ...
... Deus producit ... accidentia ... causa ...

... accidentia ... accidentia ...
... disponit ... actionem ...
... accidentis ... Dices quod ... accidentis ...
... per ... causam ...
... potentia ...

... accidentia ... ultimam dispositionem ...
... causa ... ultima ... dispositio ...
... ultimam dispositionem ...
... actio productiva ... eadem ...
... Materia ... accidentia ... actionem ...
... Divi Thomae ... ultimam dispositionem ...
... productiva ... producit ...
... eadem ... substantialis ...
... denominatur ... causa ...
... formam ... ab alio.
Accidens ... dispositionem ...

... dispositionem ... forma ...
... substantialis ... substantiae, accidens
... accidentalis ... substantiae ...
... denominatur ... dispositionem,
... accidens immediate producat formam substantialem, sicut producit dispositionem ...

[illegible] ... pluribus [illegible].

Illa [illegible] ... [illegible] Arg. 2. [illegible] ... [illegible] ... [illegible] ... Deinde: [illegible] ... [illegible] continet virtualiter ... [illegible] ... [illegible] successive producit, nihil facit, nec tollit [illegible] ... continentiam. Praeterea; licet causa principalis [illegible] continere effectum; virtus tamen non debet esse perfectior: ergo &. Probatur [illegible] ... consistat potentia productiva ... [illegible] et tamen est virtus productiva [illegible]: ergo &.

Nec obstat, 1. dices, quod illa [illegible] substantia ... [illegible] accidens, [illegible] ... [illegible] ... [illegible] ... [illegible] ... [illegible] ... [illegible] ... [illegible] ... [illegible] ... [illegible] ... [illegible] ... [illegible] ... [illegible] ... [illegible] ... [illegible] ... [illegible] ... [illegible].

[illegible] ... Arg. 3. [illegible] ... [illegible] ... [illegible] ... [illegible] ... [illegible] ... [illegible] ... [illegible].

Arg. 4. [illegible] ... [illegible] ... [illegible] ... [illegible] ... [illegible] ... [illegible] ... [illegible] ... [illegible] ... [illegible].

Arg. 6. [illegible] visio beata, ... [illegible] ... [illegible] ... [illegible] ... [illegible] non potest.

an subst[illegible] e[illegible] [illegible] alteratio [illegible]

[illegible] extra[illegible] [illegible] [illegible] [illegible]

[illegible] sicut [illegible] [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

2 Dist. 12. q. 3. [illegible]

[illegible]

[illegible] subtrahitur [illegible] in variatis.

Quaestio 5a. Utrum causa efficiens naturalis possit agere in passum distans, quin agat in medio?

Notandum est quod causa efficiens [illegible] approximari [illegible] contactu physico, seu [illegible] materiali [illegible] naturali [illegible] calefaciendo [illegible] approximatur passo [illegible] virtute [illegible] distans a passo [illegible] calore [illegible] ibi metalla aurea, et argentea [illegible] agere in medio.

[illegible]

[illegible] contactu [illegible] distans [illegible] Dist. 26. q. 2. [illegible] Dist. 22. q. 2. [illegible] metalla [illegible] in medio [illegible] metallorum [illegible] metalla [illegible] in medio [illegible] aliqualiter [illegible]

[illegible] Luna [illegible] Cancer [illegible] in medio [illegible]

[illegible] in medio.

Assertio Prima [illegible]

[illegible] agere in passum distans [illegible]

an causa efficiens [illegible] agere [illegible] distantiam, [illegible] ad agendum [illegible]

[illegible] spiritualis [illegible] materialis, [illegible]

[illegible] quaqua [illegible] magnetica [illegible]

[illegible] ultra quam agere nequit. [illegible]

[illegible]

[illegible] Deus per [illegible] Deum [illegible] virtute [illegible] agentis [illegible]

[illegible] Arg. 3. [illegible]

[illegible] agens [illegible] Deus [illegible] omnipotens [illegible]

[illegible] Arg. 4. [illegible]

movens nequit movere aliquid [illegible] agens [illegible]

[illegible] Arg. 5. [illegible]

movens [illegible] agens [illegible] Arg. ulti[illegible]

[illegible] agens [illegible] causa [illegible] moveri [illegible]

Quaestio 6a: an Deus concurrat cum creaturis ad omnes effectus earum mediate, et immediate?

[illegible] Deus [illegible]

[illegible] Deus [illegible]

[illegible] Deus [illegible] Deo [illegible]

[illegible] Deo [illegible] Dei [illegible]

[illegible]

[illegible] Deo [illegible]

... [illegible] creatis adorare ... meate, [illegible] meate?

an Deus [illegible]

[illegible] indigens ad motus exercendos [illegible] [illegible] creatura [illegible] que [illegible] [illegible] effectus [illegible] [illegible] Dignitas [illegible]

Resp. [illegible] [illegible] Deus [illegible] [illegible] sapientia [illegible] meato [illegible] omnes [illegible] [illegible] [illegible] [illegible] creatura [illegible] [illegible] [illegible] Deus [illegible] [illegible] ad omnes [illegible]

Arg. 3º. [illegible] Deus [illegible] meate ad omnes [illegible] peccati; [illegible] [illegible] Resp. [illegible] [illegible] Durandus [illegible] [illegible] peccati [illegible] Durandus [illegible] Resp. 2º [illegible] peccati [illegible] [illegible] peccato [illegible] peccati [illegible] peccati [illegible] Deus [illegible] mortali [illegible] Deus [illegible] [illegible] peccati [illegible]

Arg. 4º. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

Dices 2º [illegible] Deo. Resp. [illegible] [illegible] [illegible] Deo [illegible] [illegible] Deus [illegible] [illegible] [illegible] creatori obediendo.

Arg. 5º. [illegible] creatura [illegible] Deus [illegible] [illegible] [illegible] [illegible] Dei ad [illegible]

cum voluntate creata [illegible]

[illegible] ... Deus ... simultanee ... [illegible] ... voluntas ... [illegible] ... actus ... [illegible]

Quaestio 2a an Deus physice simultanee seu physice praemoveat efficaciter causas 2as ad suos effectus producendos

[illegible] ... omnes Thomistae ... Deus ... [illegible] ... creaturis ... [illegible] ... operationes ... [illegible] ... creatura ... [illegible] ... Deus ... [illegible]

[illegible] ... praemovente ... [illegible] 3o. ... operationes ... Deus praemovet ... [illegible] ... voluntatis ... [illegible] ... Deus ... [illegible] ... Thomistae ... [illegible] ... simultanee ... Deus ... [illegible]

[illegible] ... Deus ... simultanee ... [illegible] ... praemovet ... effectus ... [illegible] ... D. Thom. ... [illegible] ... D. Thom. ... [illegible] ... Deus movet voluntatem ... necessitate ... [illegible] ... contingenter ... [illegible] ... voluntas ... [illegible]

seu an praemoveat causas 2.as ad suos effectus producendos?

... Capreolo insignis Thomista in 2. dist. [illegible] art. 3 ad [illegible] de [illegible] determinantibus [illegible] ... praemotionem ... Thoma ... [illegible] anno 1625 publica [illegible] ... Thomam in ... praemotionis ... sententiam ... inquit ... D. Thomas ... praemotionem admittat ... Magisterii ... D. Thomas [illegible]

[illegible]

[illegible]

[illegible]

[illegible] voluntas [illegible] Thomistas [illegible] libertatis [illegible] libertate [illegible] voluntate [illegible] libertate.

[illegible] apud Thomistas [illegible] libertatem [illegible] praemotionis [illegible] Deo [illegible] libertate [illegible]

[illegible] libertatem [illegible] praemotionis [illegible] libertatis [illegible]

[illegible] ex Tridentino [illegible] anathema sit [illegible] canone [illegible] Deo excitanti [illegible] anathema sit [illegible] voluntatis libertatem [illegible] praemotionis [illegible]

[illegible] libertatis [illegible] Lutherus [illegible] Calvinus [illegible]

simultaneus [illegible] praemoveat [illegible] ... [illegible] producendo.

[illegible] ... Hoc explicat [illegible] ... voluntas [illegible] simultate [illegible] ... simultatis, hoc, [illegible] ... simultas [illegible]

[illegible] ... dissentire simultate [illegible] ... dissentiendo ab assensu [illegible] ... illa simultas [illegible] ... praemotionem [illegible] ... assensu [illegible] ... simultas [illegible] ... [illegible]

[illegible] ... voluntas [illegible] ... simultate [illegible] ... praemovet [illegible] ... [illegible] ... assensu [illegible] ... voluntate [illegible]

[illegible] ... voluntas praemo- [illegible] ... expedita [illegible] ... assensu [illegible] ... indifferentia [illegible] ... libertate [illegible] ... voluntas [illegible] ... assensu [illegible]

[illegible] ... peccati [illegible] ... Tridentinum [illegible] ... praemovit [illegible] ... Deum conversione [illegible] ... Pauli [illegible] ... praemovit [illegible] ... peccato mortalis [illegible] ... praemotione [illegible] ... ad peccatum [illegible] ... praemotione [illegible] ... Deum.

[illegible] ... peccati [illegible] ... Deus [illegible] ... praemotione ad peccatum [illegible] ... peccati [illegible] ... praemotione movet [illegible] ... peccati [illegible] ... ad peccatum [illegible] ... Deo [illegible] ... Deus praemovere [illegible] ad peccatum [illegible] ... malitia [illegible] ... Deo [illegible] ... peccatum sit a Deo [illegible]

[illegible] ... Deus praemovet ad [illegible] ... ratione peccati [illegible] ... ratione peccati [illegible] ... ratione peccati [illegible] ... voluntas ad [illegible] peccati, [illegible] ... peccati [illegible].

Argumenta Solvuntur.

Arg. 1º. [illegible] ex doctrina D. Thomae q. de ver. 12. q. 1. art. 2. ubi ait: a providentia Dei omnia [illegible] praedeterminata, et ordinata: ergo Deus praedeterminat causas 2as. Deinde 1. 2. art. 1. ad 3. ait: hoc ipsum quod causae determinentur ad determinatos effectus est a Deo: ergo. Resp. primo omnia [illegible] [illegible] ordinata a Deo non per aliquam praedeterminationem physicam, qualem adversarii adstruunt, de [illegible] intentiva decreti, et approbativa; sive mala per decretum permissivum. Deinde determinat causas ad determinatos effectus [illegible] a Deo simul concurrente, et [illegible] determinate ad individuum actum, et inspirante, permittente, aut servante. Aliae motiones, quas ponunt [illegible] debent [illegible] motionem inspirationis divinae, et illustrationis ad bonum.

Arg. 2º. ex D. Th. in [illegible] 2. q. 2. [illegible] ubi ait: quaelibet causa 2a. causat in quantum movetur a 1a., quae non causat [illegible] [illegible] in virtute, in quantum movet ab ipsa: ergo Deus praemovet causas 2as. [illegible] D. [illegible] praemotionem [illegible] [illegible] ad causam in quantum mota: [illegible] simultaneum; et [illegible] intelligit D. in 1. dist. q. 1. art. 6, qui ex [illegible] [illegible] deducit quod movet Deus causas 2as ad operandum [illegible] [illegible], et [illegible] ad actum 2um, quatenus influit in actione creaturae, non motione [illegible] [illegible] Dei ad effectum admittendi [illegible] ad actionem, [illegible] [illegible] quod praemoveat causas 2as [illegible] in quo, [illegible] independenti, et [illegible].

Arg. 3º. Deus [illegible] praemovens, et praedeterminans; dicunt [illegible] non admissa praemotione: ergo dat [illegible] [illegible] praemovens [illegible], et [illegible] a [illegible] causa [illegible] praemotione [illegible] Deus [illegible] [illegible] creatura [illegible] a Deo determinet: ergo. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible], et [illegible] omnes causas [illegible] [illegible] movet, et [illegible] ad producendum, et servandum causas 2as.

[illegible] praedeterminari, [illegible] determinat, et [illegible] determinat ad producendum, et servandum causas 2as, ex [illegible] operari valeant, et [illegible] [illegible], et [illegible] [illegible] causa 2a, [illegible] moveat a Deo, [illegible] [illegible] causa 1a, [illegible] causa 2a [illegible] Deus [illegible] [illegible] motionem, et [illegible] praedeterminans, [illegible] Deus [illegible] determinat [illegible] servationem [illegible] causarum 2arum.

Arg. 4º. [illegible] suspensionis, [illegible] [illegible] de libertate; [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Deus [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] libertate [illegible] [illegible] [illegible] [illegible] [illegible] voluntatis [illegible] [illegible] [illegible] [illegible] [illegible] voluntas [illegible] [illegible] [illegible] [illegible] libertate [illegible] [illegible] [illegible] Castello disp. 4. q. 6. sect. 1.

[illegible] [illegible] libertas [illegible] [illegible] [illegible] in actu 1º [illegible] in actu 2º [illegible] [illegible] libertatis [illegible] [illegible] [illegible] [illegible] [illegible] libertatis [illegible] [illegible] [illegible] [illegible] libertatem [illegible] [illegible] [illegible] [illegible] libertate in actu 2º [illegible] [illegible] [illegible] [illegible] [illegible] libertatis in actu 1º [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] libertatis [illegible] [illegible] [illegible] voluntatis [illegible] [illegible] [illegible] [illegible] [illegible] in actu 1º.

[illegible] praemoveat [illegible] ad hu[illegible]
tare [illegible]

Ad [illegible] libertatem [illegible] [illegible]

[illegible]

[illegible] Dicendum [illegible]

[illegible]

[illegible]

[illegible]

Quaestio 8.a A qua causa proveniat defectus, tam ad speciem, quam quoad individuum?

Cum experientia constet [illegible] [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

detrahendo [illegible] quoad speciem, quam quoad individuum.

[illegible] actione [illegible] quoad [illegible]

[illegible]

[illegible] adhuc [illegible] voluntas [illegible]

[illegible]

[illegible]

[illegible] voluntati [illegible]

[illegible]

Disputatio 1ª. An in exemplari [illegible] Quaestio [illegible]

[illegible]

[illegible] exemplar [illegible] obiectivum [illegible] actus [illegible]

[illegible] est idem [illegible] ad obiectivum, et actus [illegible] exemplar [illegible]

[illegible]

Lib. 2. Phys. Disp. 5, 6, et 7: de causa exemplari, instrumentali et finali [illegible]

Inquiries, ad quod genus causae pertineat causa exemplaris. [illegible]

[illegible]

Disputatio 6a de causa instrumentali.

Quaestio 1a Quid sit instrumentum, et an causa instrumentalis habeat causalitatem actiuam.

Omissis acceptionibus [illegible]

[illegible]

Disputatio 7a de causa finali.

Quaestio 1a Quid sit, et quid eius causalitas.

[illegible]

[illegible]

[illegible] triplex, [illegible] ea [illegible]

q[illegible] [illegible] Caprio=

[illegible] fini. [illegible] q[illegible] ad [illegible]

[illegible] p[illegible] illud [illegible] sive vera, sive apparens

finalis [illegible] bonitas [illegible] illud [illegible] movet voluntatem ad [illegible]

movet voluntatem ad [illegible] q.d. [illegible] illud [illegible] quiescit, est [illegible] bonita

[illegible] bonit[illegible] media [illegible] in cuius [illegible] quiescit [illegible] actum amo=

[illegible] q.d. [illegible] movet voluntatem [illegible] bonitas [illegible]

[illegible] bonitas terminat actum amoris: q.d. [illegible] bonitas [illegible]

obiectum amatum: ergo &. [illegible] ex Aristotele 8. ethicorum cap. [illegible]

21. h[illegible] habet: [illegible] videtur [illegible]

[illegible] secundum partem [illegible] ratione [illegible]

[illegible] movet voluntatem [illegible] nullo modo [illegible] q.d.

[illegible] quia [illegible] desiderat [illegible] quiescit [illegible] hoc, quod habeat [illegible] sanitatis;

[illegible] sanitatem: ergo et cetera. [illegible]

[illegible] ratione [illegible] specie [illegible]

[illegible] actu voluntatis [illegible] specie [illegible]

[illegible] voluntarie [illegible]

[illegible] ergo et cetera. [illegible] quia [illegible] ratione formali [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

Liber 3us Physicorum.

[illegible]

Disputatio 1a de motu, actione et passione.

Q. 1a. Quid, et quotuplex sit motus?

[illegible] Zenonis [illegible]

[illegible]

[illegible]

Q. 2a. utrum actio transiens subiet in agente, an in passo?

Q[uaesti]o 2: an actio transiens subiectetur in agente, vel in passo?

[illegible] actione [illegible]

[illegible]

[illegible] actio transiens subiectatur in agente [illegible] actio denotat agentis [illegible]

[illegible]

Arguta — Solvunt

[illegible]

[illegible]

[illegible]

Disputatio 2ª de infinito.

Q[uaesti]o 1ª Quid, et quotuplex sit infinitum, et quae sint ejus affectiones.

Infinitum [illegible] cathegorematicum [illegible] syncathegorematicum [illegible] infinitum [illegible] in actu [illegible] in potentia [illegible] gradus [illegible]

Infinitum cathegorematicum [illegible] infinitum syncathegorematicum [illegible] Deus [illegible]

Circa affectiones infiniti [illegible]

[illegible] cathegorematico [illegible] infinitum in actu [illegible]

Quaestio 2ª: an possit dari infinitum in esse, seu an detur status in speciebus.

Supposito de fide dari unum infinitum simpliciter, quod est Deus, difficultas [illegible] creata [illegible] cathegorematice [illegible] creatura [illegible] et Deus [illegible] infinitum [illegible] sincathegorematice [illegible]

[illegible] dari statum in speciebus [illegible] speciei dari

[illegible] ... inspectionis [illegible]

[illegible] potentiam et infinitudinem ... infinitis producere [illegible] ... Scotum [illegible] ... cap. 3 [illegible] ... Dionysii [illegible]

[illegible]

[illegible] ... Deus [illegible] ... species [illegible]

Argumenta solvuntur

Ad 1.um [illegible] Deum nosse omnes creaturas possibiles [illegible] tali, quales quas Deum nosse [illegible] effective [illegible] ... species [illegible] ... Deus [illegible] ... Deus nosse omnes creaturas [illegible] ... species [illegible]

Sic arguebat [illegible]: Deum nosse omnes [illegible] ... Deus [illegible] ... producere [illegible] ... collectio hominum [illegible] ... infinita [illegible] ... Deus cognoscit omnes [illegible] ... species [illegible] ... non dari ultimam speciem in [illegible]

[illegible] tione nota [illegible] signa universalia, ut omnis, et quilibet [illegible] ... sumptam [illegible] ... collectio habeat [illegible] ... infinita [illegible] ... mundum [illegible] ... omne tempus [illegible] ... omnem diem [illegible] ... omne tempus [illegible] ... infinitum.

[illegible] antecedens: Deus cognoscit omnes creaturas [illegible] possibiles [illegible] ... collectio [illegible] ... infinita [illegible] ... Deus cognoscat [illegible] ... Deus cognoscat minimam [illegible] ... in continuo [illegible]

imaginati [illegible] ex cognitione [illegible] in specie ad [illegible] creaturam [illegible] in mente Dei non [illegible] Deus non cognoscit formaliter speciem perfectissimam [illegible] possibilem. [illegible] negatur suppositum scilicet, quod detur tali [illegible] speciei perfectissima a Deo [illegible] utro [illegible] correspondeter.

[illegible] possibilis est species minor omnibus: ergo [illegible] maxima. [illegible] ex Divo [illegible] species [illegible] a Deo [illegible] minimum: ergo [illegible] species. [illegible] antecedens negatur consequentiam. [illegible] creaturae [illegible] a Deo [illegible] possibilis [illegible] a Deo, quo [illegible] creaturae [illegible] perfectione [illegible] esse, sicut [illegible] infinitum [illegible] creatura [illegible] adhuc [illegible] infinitum.

[illegible] perfectione: ergo non [illegible] omnis differentia [illegible] determina [illegible] perfectione [illegible] ergo [illegible] determinationis [illegible] differentia est determinationis, [illegible] genus [illegible] omnis [illegible] perfectioni [illegible] determina [illegible] accidentis non [illegible] contra [illegible] est, [illegible].

[illegible] concesso antecedente [illegible] Itaque [illegible] non [illegible] species, et differentia [illegible] species [illegible] perfectionem [illegible] humana, nec [illegible]

2.° quando ignoratia possint Divinit.° simul et in eadem loco?

generica animalis, posset infinitus perfectionis, dependens, ... dicemus esse finita in infinitus. Cum hac paritate plura solvuntur argumenta. Circa alia infinita, seu infinitatem [illegible] consule Autores.

Liber 2.us Physicorum de loco, vacuo, et tempore.

Disputatio 1.a de loco.

Quaestio 1.a quid sit locus, et in quo consistat?

Circa primum dicitur, locus sic a Philosopho definitur textu 41: est ultimum corporis continentis immobile primo. Ex qua definitione communiter sic tradita ejus colligitur: locus est ultima superficies corporis continentis immobilis primo. Explicatur: superficies est genus, ... nam per illam convenit locus cum aliis superficiebus; et ultima est quasi differentia, per quam excluduntur a ratione loci aliae superficies, quae ultimae non sunt; ut patet in vase aquam continente, ... concava vasis est locus aquae; quia est ultima superficies continens aquam, aliae vero partes interiores vasis non sunt locus aquae, sed alterius, et alterius partis vasis.

Unde juxta hoc superficies est duplex: alia concava, convexa alia. 1.a est illa, qua continens continet locatum. 2.a est illa, per quam corpus, quod continet, continet aliud corpus ambiens, sive locatur, ... adduntur particula corporis continentis, per quam denotatur, solam illam superficiem esse locum, quae tangit, ambit, et continet corpus locatum. Per immobile ... denotatur, superficiem debere connotare situm et ordinem locati respectu universi, seu per comparationem ad Caelum et ad ceteras partes fixas mundi, ... ut dicit esse idem per equivalentiam, simpliciter ... Ille locus dicitur simpliciter idem, qui sit prius cum eadem superficie, et cum eodem respectu ad partes fixas mundi. Locus idem per equivalentiam est ille, in quo licet variatur superficies per adventum alterius superficiei manet tamen idem locus; quia permanet idem respectus distantiae ad partes fixas mundi: quando totum hoc patet in arbore plantata secus decursus aquarum: quando non moventur, tunc locus est idem simpliciter, ac fuit antea; quando vero decurrunt aquae continentes arborem, et aliae adveniunt, tunc arbor est in eodem loco per equivalentiam, ac erat antea; quia licet alia superficies adveniat, permanet tamen in illo loco idem respectus distantiae ad partes fixas mundi.

[illegible]

Quaestio 2.a ... [illegible]

[illegible]

Lib. 2. Tr. Disp. 1. de loco. Q.ª 3: an i[illegible] numero [illegible] penetratio [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

Divinitus post [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

Q. 4. an Deus [illegible]

[illegible] accidentaliter

[illegible]

Deus ponere [illegible] accidentia?

[illegible]

Circa [illegible]

[illegible]

Secunda [illegible]

[illegible]

[illegible] animalis [illegible] suis accidentibus: videlicet verbi gratia [illegible]

[illegible]

[illegible]

[illegible] Mathiti [illegible]

Disputatio 2a. de vacuo. Quaestio 2a:
declarans omnia quae de vacuo dicunt.

Vacuum [illegible] Deus [illegible]

[illegible]

Disputatio 3a. de tempore.
Quaestio 1a. in quo consistat formaliter duratio?

[illegible]

Q. 1. [illegible] quotuplex [illegible] continuum [illegible] componatur ex indivisibilibus [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

Liber 6.us Physicorum.

Postquam [illegible] lib. egit de motu successivo [illegible] integrales [illegible] hunc 6.um lib. [illegible] continui, et [illegible] incipit [illegible] et decisione [illegible]

fuit [illegible]

Q. 1.a Quid et quotuplex sit continuum?

[illegible] continuum [illegible] continua sunt [illegible] alterius [illegible] continua [illegible] conjuncta in eodem loco [illegible] continui dividitur in successivum et permanens [illegible] simul [illegible] dividit in tempus et motum [illegible] possunt in lineam, superficiem, et corpus [illegible] indivisibilia temporis [illegible] indivisibilia motus dicuntur mutata esse, indivisibilia lineae nominantur puncta, indivisibilia superficiei [illegible] lineae, indivisibilia corporis [illegible] superficies.

Quaestio 2.a: an continuum componatur ex punctis indivisibilibus an ex divisibilibus in infinitum?

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

Solutio [illegible]

[illegible]

[illegible] infinit [illegible]

[illegible]

int. movent et mobil. ... admovet ad ... moveat...

[illegible]

Dubitabis ... [illegible]

Dico 1.° ... [illegible]

Dico 2.° ... [illegible]

Q. 2.ª de Inceptione, et desitione rerum.

[illegible]

Dico ... [illegible]

Liber 7.us Physicorum.

In hoc cap. ... [illegible]

Disputatio ... de ... int. movent. et mobil...

Q. 1.ª utrum id, quod movetur ab alio moveatur...

[illegible]

[illegible] [illegible] ... sustineri [illegible] a Deo [illegible] ... [illegible] movens ... [illegible] ... [illegible] intellectum, et volitionem.

Argumenta Solvuntur

[illegible] ... [illegible]

[illegible] ... [illegible]

[illegible] ... [illegible] ... Deum [illegible]

[illegible] ... [illegible]

Resp. ad [illegible] ... [illegible] ... [illegible]

Liber 8.us Physicorum de mundo.

Disputatio unica de æternitate mundi.

Quæstio unica an mundus potuerit esse ab æterno.

Supponendum [illegible] q. in hoc [illegible] mundus [illegible] creatus, juxta illud Genesis: *in principio creavit Deus Cælum et terram*. Supponendum 2.o Deum [illegible] libere [illegible] juxta illud psalmi 113: *omnia quæcumque voluit fecit*. Supponendum 3.o mundum [illegible] successivis [illegible] permanentibus [illegible] ... [illegible] de æternitate lib. 2 [illegible] disp. 1. q. [illegible]

Sit prima [illegible]

Deus sua absoluta potentia potuit ab æterno [illegible] mundum creare, nec quoad [illegible] permanentes, nec quoad [illegible] successivas. [illegible] Bonaventura in 2 [illegible] 1. q. 2.a [illegible] ... [illegible] ... permanentes [illegible] successivas. [illegible] Fernandez, [illegible] Lopez, [illegible] ... [illegible] ... ubi ait: [illegible] Deum [illegible] ... [illegible] ... [illegible] quomodo [illegible] ... [illegible] ... Deus [illegible] ... [illegible] ... [illegible] quomodo [illegible] ... [illegible] ... [illegible] incipiunt [illegible].

Q. 1ª: An mundus potuerit esse ab æterno.

Id docet D. Damascen. lib. 1 de fide cap. 8 [illegible] creatura Deo [illegible] æterna [illegible] D. Anselm. [illegible] cap. 2 [illegible]

[illegible]

§ 1º [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] creatione: [illegible] ab aeterno existentium [illegible] quia [illegible] Deus [illegible] [illegible] potentiae [illegible] ut [illegible] [illegible] [illegible] Deus [illegible] illam [illegible] [illegible] [illegible] [illegible] ab aeterno [illegible]

[illegible] suppositione, quod Deus [illegible] creaturas ab aeterno [illegible] Deus creare [illegible] ab aeterno [illegible] [illegible] [illegible] Deus [illegible] [illegible] [illegible] [illegible] supremo Dei dominio [illegible] [illegible] ab aeterno [illegible] [illegible] in ea suppositione.

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] ab aeterno [illegible] [illegible] ab aeterno existit [illegible] [illegible] [illegible] liber Scholasticus invenit [illegible] hoc [illegible]

Argumenta contra solvuntur.

Arg. 1.o ex D. [illegible] de Trinit. cap. [illegible] [illegible] aeternus [illegible] creat. [illegible] Dei cap. [illegible] ab aeterno [illegible] Deus potentia [illegible] [illegible] [illegible] ab aeterno [illegible] Deus ab aeterno [illegible] Deus ab aeterno [illegible]

Resp. [illegible] D. [illegible] in ea suppositione creaturam ab aeterno [illegible] [illegible] Deus [illegible] ab aeterno [illegible] Deus [illegible] potentior [illegible] ab aeterno [illegible] ab aeterno [illegible] creaturas [illegible] [illegible] ab aeterno [illegible] ab aeterno [illegible]

Arg. 2.o creatura [illegible] ab aeterno [illegible] Deus [illegible] [illegible] [illegible] Deus [illegible] [illegible] Resp. [illegible] [illegible] creatio [illegible] ab aeterno [illegible] [illegible]

Arg. 3.o [illegible] creaturam [illegible] creatione [illegible] Deum [illegible] [illegible] Resp. [illegible] [illegible] creaturae ab aeterno [illegible] creatione [illegible] [illegible] [illegible] ab aeterno [illegible]

Arg. 4.o creatura permanens [illegible] ab aeterno [illegible] [illegible] creatura permanens [illegible] [illegible] creatura permanens [illegible] [illegible] [illegible] creatura [illegible]

Dos ... generatio substantialis, et an detur generatio ... hoc, ... [illegible]

[illegible]

[illegible] ... ab aeterno.

[illegible]

[illegible] ... ab aeterno.

[illegible]

[illegible] ... ab aeterno.

[illegible]

Incipit expositio in duos libros Arist. de ortu, et interitu, sive de generatione, et corruptione juxta mentem Subt. D. S. Ioannis Duns Scoti.

[illegible]

Disputatio 1.a de generatione.

Quaestio 1.a Quid sit generatio substantialis?

Generatio 3plex ... 1.o ... substantialis, ... accidentalis. 2.o [illegible]

[illegible]

Quaestio 2a: utrum in rerum natura detur generatio simpliciter, hoc est, generatio substantiae?

Dico: dantur [illegible]

[illegible]

[illegible]

Aliud [illegible]

[illegible]

[illegible]

Alii [illegible]

[illegible]

Argumenta Solvuntur.

Arg. 1o: generatio [illegible] ... quibus destructis [illegible] ... partiales [illegible] ...

Arg. 2o: [illegible] ... Respondendo [illegible] ...

3o: [illegible] ...

Respondeo [illegible] ...

Quaestio 3a: an generatio [illegible] fiat in instanti?

[illegible]

Arg. 2o: [illegible] ...

[illegible]

Ad [illegible] ... successive.

Q.º 2: in quo sensu sit verum quod gratia unitas sit ratio alterius.

Argumenta Solvuntur.

Arg. 1.º [illegible]

[illegible]

Arg. 2.º [illegible]

[illegible]

Arg. 3.º [illegible]

[illegible]

Arg. 4.º [illegible]

[illegible]

Quaestio 2.ª in quo sensu sit verum gratiam unitam esse rationem alterius.

[illegible]

Argumenta Solvuntur.

Arg. 1.º [illegible]

[illegible]

[illegible]

Quæstio 5ª: quid sit generatio viventium?

[illegible]

Disputatio 2ª. de corruptione.

Quæstio 1ª. [illegible] et quid sit corruptio, quæ eius subiectum et terminus?

Circa primum dico: [illegible]

Circa 2um dico: corruptio [illegible]

Circa 3um dico: [illegible]

Circa ultimum dico: [illegible]

Quaestio 2a: an res permanens semel destructa possit eadem numero naturaliter reproduci

[illegible]

[illegible]

[illegible]

Argumenta solvuntur

[illegible]

[illegible]

[illegible]

Dubitabis

[illegible]

Disputatio 3a de alteratione. Quaestio 1a: Quid et quotuplex sit alteratio

[illegible] ... cedit manente in aliis partibus ejusdem subjecti.

Quaestio 2a. quomodo fiat intentio qualitatis

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

Tabula

[illegible]

Disp. 3. de alteratione [illegible]

[illegible]

[illegible] Arg. 3º [illegible]

[illegible]

[illegible] Arg. 4º [illegible]

[illegible] Arg. 5º [illegible]

[illegible] Arg. 6º [illegible]

[illegible]

[illegible]

[illegible]

Quaest. 3ª: aliqua dubia resolvuntur circa alterationem.

[illegible]

[illegible]

Dubitabis 1.° [illegible]

[illegible]

Dubitabis 2.° [illegible]

[illegible]

Disputatio 2.ª de nutritione, et augmentatione.

Quæstio 1.ª quid sit nutritio, et quo ... sit et quibus ... actus?

[illegible]

de advertendum, quod haec potentia [illegible] in omnibus viventibus [illegible] quos producit; nam potentia nutritiva, quae est in carne, carnem producit, quae vero in ossibus, ossa &.

Deinde est advertendum, quod licet potentia nutritiva sit una, plures tamen in se continet, illa quae [illegible] propter manere [illegible] [illegible]; scilicet potentia appetitiva, qua quaelibet pars appetit alimentum necessarium: attractiva, qua vi[illegible] alimentum: retentiva, qua retinet alimentum attractum: et expulsiva, qua expellit [illegible] superfluum alimenti. Alii quoque plures sunt, quae a Medicis potius, quam a Philosophis [illegible] [illegible].

Circa [illegible], ut [illegible] [illegible] nutritionis notandae sunt variae actiones et alterationes, quae circa alimentum praecedunt in nutritione. [illegible] alimentum [illegible]: et prima alteratio [illegible] [illegible] in ventriculo, seu stomacho, in quo cibus digeritur, et in quandam massam, veluti lacteam, convertitur, quae a Medicis appellatur chilus. [illegible] ventriculus dimittit chilum [illegible] sanguinem.

Deinde circa [illegible] [illegible] 4.ᵒʳ humores, nempe sanguinem, pituitam, seu flegma, flavam, seu coleram, et atrabilem, seu melancoliam. Hi 4.ᵒʳ humores [illegible] 4.ᵒʳ elementis; nam sanguis, qui est calidus, et humidus, [illegible] aeri; colera, quae est calida, et sicca [illegible] igni; colera [illegible], quae est frigida, et humida [illegible] aquae; et denique melancolia, quae est frigida, et sicca [illegible] terrae. [illegible] his 4.ᵒʳ humoribus [illegible] [illegible]: colera [illegible] [illegible] [illegible], melancolia [illegible] [illegible]; flegma vero, et sanguis nullum habent locum [illegible] [illegible] [illegible].

Denotate, quod [illegible] humor quidem transit ex ventriculo ad [illegible] [illegible] nutrimentum [illegible], qui ad nutritionem non est idoneus [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] et hinc [illegible] [illegible] in vesica, ut postea [illegible]. Post has [illegible] alterationes sanguis aliis humoribus mixtus [illegible] magnae venae cavae [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] sanguinis [illegible]. In hac ultima alteratione nutritio consistit.

Hinc dubitant D.D. an viventium [illegible] [illegible] idem numero toto tempore vitae [illegible]. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] longo tempore vivat, [illegible] idem numero licet [illegible] tantum. [illegible] [illegible] experientia [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] longo tempore vivant apparent [illegible] numero [illegible] [illegible] [illegible].

Quaestio 2.ª de augmentatione.

[illegible] [illegible] de [illegible] augmentationis [illegible] [illegible] [illegible] [illegible] [illegible] augmentationem [illegible] augmentatur. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible].

Disputatio ultima de elementis.

Q.ª 1.ª quid, et quot sint elementa?

Elementum [illegible] elementum. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] elementum. [illegible] [illegible] [illegible] elementum [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] elementa [illegible] [illegible] integrantes, [illegible] [illegible] [illegible] [illegible] [illegible] [illegible].

Circa [illegible] [illegible] [illegible] tantum elementa, [illegible] ignis, aer, aqua, et terra. [illegible].

asseri, quod [illegible] tempora specie distincta.

Quaestio 10a. Quomodo elementa contineantur in mixto.

[illegible] notandum est, quod mixtum esse substantiale, quod ex mixtione resultat. Itaque vero, quod mixtio [illegible] miscibilium alteratorum unio, ut ait [illegible] [illegible] distinctione, [illegible] in mutua [illegible] ex miscibilibus separatis, et mutua alteratione [illegible] ad formam mixti [illegible] [illegible] [illegible] elementa aliquo modo [illegible] in mixto, et quod [illegible] [illegible] [illegible] virtualiter in illo.

Pro quo notandum est, tunc elementa manere [illegible] in mixto, quando [illegible] [illegible] substantiales [illegible] [illegible]; tunc vero manent virtualiter in mixto, quando [illegible] qualitates [illegible] elementorum reperiuntur [illegible] [illegible] in mixto. Quo supposito sit [illegible] elementa non manent formaliter in mixto, [illegible] virtualiter [illegible] [illegible] sive [illegible] 13. q. 1. [illegible] dicens, ubi ait: elementa non manent in mixto [illegible] [illegible] [illegible] D. Thomae, et Thomistarum.

Probatur 1a ratione quod ad 1am partem: si elementa manerent [illegible] mixto, [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]. Probatur ad 2am partem: si elementa [illegible] [illegible] [illegible] [illegible] [illegible] et ideo [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] elementorum [illegible] [illegible] [illegible] [illegible].

Probatur 2a ratione pars: si elementa manerent [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] elementa in mixto [illegible] [illegible] [illegible] [illegible] ad libet elementorum [illegible] [illegible] elementorum [illegible] [illegible] in mixto [illegible] mixtionem [illegible] [illegible] [illegible] [illegible] elementorum [illegible] [illegible] [illegible] [illegible]. Deinde: una [illegible] substantialis [illegible] [illegible] elementis [illegible] elementa [illegible] [illegible] [illegible] [illegible] [illegible] elementorum [illegible] [illegible] [illegible] [illegible] elementorum.

Probatur 2a pars [illegible] [illegible] [illegible] [illegible] [illegible] dicendum quod [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] mixtum [illegible] [illegible] [illegible] [illegible] [illegible] elementis [illegible] [illegible] [illegible] [illegible] [illegible] Deinde [illegible] [illegible] [illegible] virtualiter.

Objecta ~ solvuntur.

Arg. 1. [illegible] [illegible] elementorum [illegible] [illegible] [illegible] in mixtis [illegible] [illegible] elementa [illegible] [illegible] in mixtis [illegible] [illegible] [illegible] elementorum [illegible] [illegible] elementorum [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] elementorum in mixtis [illegible] elementorum [illegible] [illegible] [illegible] elementorum [illegible] experientia [illegible] [illegible] [illegible] [illegible].

Arg. 2. mixtum potest resolvi in elementa: [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] elementa [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] mixtum resolvi [illegible] [illegible] [illegible] [illegible] [illegible] [illegible].

Arg. 3. [illegible] [illegible] elementa in generatione [illegible] [illegible] [illegible] [illegible] elementa [illegible] [illegible] [illegible] [illegible] elementa [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] destruere elementa [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] destructione [illegible] elementa ad generationem mixti.

[illegible] Respondetur [illegible] dicendo, quod licet elementa [illegible] destruantur [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] generationem mixti [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] elementa [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] in elementa.

Arg. 4.

Q.ᵒ 3.ᵃ an duæ qualitates ... possint ... in eodem subiecto.

[illegible]

Q.ᵒ 4.ᵃ an duæ qualitates contrariæ possint esse simul in eodem subiecto?

[illegible]

duas [illegible] superficiales posse [illegible] eadem [illegible]

[illegible]

[illegible] [illegible] quas sub eodem [illegible] maxime distant, et ab eodem [illegible] [illegible] [illegible] [illegible] [illegible] quod [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] adhuc [illegible] [illegible] [illegible]

Resp. [illegible] [illegible] [illegible] [illegible] [illegible] Licet calor [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] Disparitas [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] calor [illegible] [illegible] Resp. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] illa.

[illegible] [illegible] [illegible] [illegible] [illegible] contradictoria [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Resp. [illegible] [illegible] Dei, [illegible] loquuntur [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] dist. 2. q. 2. [illegible] [illegible] [illegible] [illegible] [illegible] dist. 17. q. 3. et haec sufficiant pro [illegible] [illegible] tractatui [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] quae supersunt. [illegible] [illegible] [illegible] [illegible] [illegible] Dolorosissimae Matris.

Incipit ad varios tractatus in tres libros divisos iuxta Arist. et S. D. S. mentem.

Antiloquium.

[illegible] charissimi, accedimus [illegible] phisici tractatus, qui [illegible] ratione [illegible] obtegunt [illegible] sub [illegible] explanabo. Quapropter sit:

Liber 1us de anima in communi.

Disputatio 1a de essentia et multiplicitate animarum.

Quaestio 1a Quid, et quotuplex sit?

Duas [illegible] definitiones [illegible] 1a [illegible] actus 1us corporis physici organici potentia vitam habentis; 2a [illegible] quo vivimus, sentimus, movemur et intelligimus [illegible] vivens, id est, anima vegetativa [illegible] definitione 2a. [illegible] vegetativa [illegible] sensitiva [illegible] locomotiva [illegible] et intellectiva, ut sit homo [illegible] 3o [illegible] vegetativa [illegible] sensitiva [illegible] locomotiva [illegible] sensitiva.

[illegible] vegetativa [illegible] sensitiva, appetitiva, locomotiva, et intellectiva [illegible] vegetativa [illegible] sensitiva [illegible] appetitiva [illegible] sensitivo [illegible] locomotiva [illegible] appetitiva [illegible] intellectiva.

Quaestio 2a in quo consistat receptus vitae in actu?

[illegible] notandum [illegible] vita [illegible] operativa [illegible] vivens [illegible] actus vitalis [illegible] vita [illegible] in actu 1o [illegible] operativa [illegible] in actu 2o [illegible] actus [illegible] in actu 1o [illegible]

[illegible] in actu 1o [illegible] viventibus [illegible] viventia [illegible] vivens [illegible] [illegible] vivens [illegible] [illegible] viventia [illegible] planta [illegible] [illegible] viventia [illegible] [illegible] viventia [illegible] Deus [illegible] viventia [illegible] Deus [illegible]

Argum.ta solvunt.ur

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

Quaestio 3.a: an in eodem vivente dentur plures animae

[illegible]

[illegible]

Arg. 2.º ab ratione: non sunt multiplicandae entitates sine necessitate, deinde [illegible] in homine anima vegetativa et sensitiva rationali [illegible]: ergo [illegible] necessitas talis animae, ut sufficienter ipse effectus vegetandi et sentiendi; et ad hoc [illegible] sufficiunt. Et adhuc sufficit anima rationalis: ergo. Pro [illegible] anima rationalis superior [illegible] potest effectus illarum praestare. Pro [illegible] prologo: quia virtus inferioris [illegible] in superiori continetur. Arg. 2.º [illegible] est superior, similiter [illegible] calor [illegible], et alios effectus quos [illegible] separatim producunt: ergo [illegible].

Resp. [illegible] rationalem [illegible] indivisibilitate entitatis, et [illegible] effectus specie diversos producere, et [illegible] nec vegetationem, nec sensationem, ut potest effectus specie diversos. [illegible] solum in [illegible] indivisibili entitate [illegible] effectus specie diversos, ut homo [illegible] substantialia [illegible]. Ad 2.º [illegible] entitate, [illegible] talis producit [illegible] et [illegible] a sensu, et a sensu, quia distinguuntur specie, similiter effectus vegetandi et sentiendi, licet distinguantur specie.

Item resp. [illegible] Angelus v.g. est superior anima vegetativa, sensitiva et rationali, et [illegible] non potest praestare [illegible] effectus. [illegible] Angelus [illegible] superior, tamen [illegible] operationes [illegible] inferiores, ut [illegible] vegetatio et sensatio; [illegible] rationalis [illegible] in aliis [illegible] continens [illegible] et [illegible] effectus vegetandi et sentiendi, quia [illegible] superiori [illegible] inferiori [illegible] effectus vegetandi et sentiendi, qui [illegible] potest praestare [illegible] effectus vegetativi et sensitivi, v.g. [illegible] et [illegible] sensitivo [illegible] exercitium [illegible].

Argumenta Solvuntur

Arg. 1.º nulla [illegible] possibilis [illegible] simul [illegible] et [illegible] sensitivam [illegible]. [illegible] ergo [illegible] hoc [illegible] Resp. [illegible] dispositione [illegible] ergo [illegible]. [illegible] dispositione [illegible] producit [illegible] indivisibile [illegible] dispositionem [illegible] sed [illegible] potest [illegible] dispositiones [illegible] per [illegible] sensitiva [illegible] superioris [illegible] ergo [illegible] agentis creati.

Arg. 2.º vegetativum et sensitivum in homine [illegible] anima rationali [illegible] vegetativum et sensitivum [illegible] in homine ab anima rationali, [illegible] ergo [illegible]. Resp. [illegible] vegetativum et sensitivum [illegible] homine. [illegible] vegetativum et sensitivum [illegible] ratione [illegible], species subalternas [illegible] plantarum et brutorum. 2.º accipiunt [illegible] et [illegible] plantarum, et brutorum.

[illegible] vegetativum et sensitivum [illegible] effectus vegetandi et sentiendi [illegible]. [illegible] vegetativum aut sensitivum [illegible] vegetativum et sensitivum [illegible] vegetativum et sensitivum [illegible] vegetativum [illegible] vegetativum et sensitivum in homine [illegible] species [illegible] subalternas [illegible] plantarum et brutorum, [illegible].

Arg. 3.º ex [illegible] lib. 2. de generatione [illegible] vivit vita plantae, deinde vita sensitiva, et postea vita rationali [illegible] in homine [illegible]. Resp. [illegible] vita [illegible] quia [illegible] vegetativa et sensitiva [illegible] rationali [illegible] vegetativa et sensitiva [illegible].

[illegible] ad operationes vitales, et sensitivas, quae naturales, ideo infra [illegible], et hoc omne illos exercet. Alias solutiones potest [illegible] videri in nostro Ponzio.

Quaestio 2a: utrum omnes animae sint indivisibiles?

Pro intelligentia supponendum, dubium esse de anima rationali, de qua certum est apud catholicos, et definitum fuit in concilio Lateranensi sub Leone X sessione 8a, esse indivisibilem integraliter utpote spiritualem. De anima vegetativa, et sensitiva inquiritur per sequentia, et adhuc de his certum est apud Auctores, animas imperfectorum animalium, ut sunt lumbrices, lacerta, [illegible] divisibiles integraliter, quia partes illorum abscissae vivunt, cum diu post abscissionem moveantur. De animabus perfectorum animalium, ut sunt equus, leo, canis, [illegible] est difficultas.

Circa quam sit [illegible]: animae perfectiorum animalium sunt divisibiles integraliter. [illegible] [illegible]: [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

Argumenta solvuntur

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

Ad 2um [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

Quaestio [illegible]

[illegible]

[illegible] Cap. 2. [illegible]

[illegible] Decembri [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

2.º via: [illegible] est ab a[nim]a.

[illegible] magnitudo [illegible] [illegible] et [illegible] aliquibus [illegible] videt.

[illegible] capillis Christi [illegible] [illegible] Damascenus [illegible] capilli [illegible] unitus [illegible] Verbo [illegible] [illegible] capilli [illegible]

[illegible] sanguinem [illegible] Augustinus tomo 2. lib. 3. q. 57 [illegible] vitalem sanguinem [illegible] sanguinem [illegible]

[illegible] sanguis [illegible] Innocentius [illegible] Christi [illegible] sanguinem [illegible] [illegible] Eucharistia [illegible]

[illegible] calor [illegible] sanguis [illegible] viventis [illegible]

[illegible] sanguis [illegible] unione [illegible] hypostatica [illegible] Verbo Divino [illegible] sanguinis [illegible]

~ Disputatio 2.ª De potentiis animae in communi. ~

~ Quaestio una: quomodo potentiae fluant ab intellectu, et ab anima. ~

[illegible]

[illegible]

[illegible] quae sequuntur [illegible] memoria [illegible] Item [illegible] de sermone [illegible]

[illegible]

[illegible]

[illegible]

[illegible] Resp. [illegible]

[illegible]

[illegible]

[illegible] Denique [illegible]

[illegible]

[illegible] Beatis [illegible]

[illegible] ... anima vegetativa et sensitiva [illegible]

[illegible]

[illegible] ... ex dictis [illegible]

[illegible]

Liber 2us de anima vegetativa, et sensitiva in particulari.

Disputatio 1a de anima vegetativa, et eius potentiis.

Quaestio unica quid sit anima vegetativa, et quae eius potentiae.

Anima vegetativa [illegible] nutritioni, et augmentationi [illegible] nutritionis et augmentationis [illegible] nutritione, et augmentatione [illegible] potentia [illegible] generativa [illegible]

Disputatio 2a de anima sensitiva.

Quaestio 1a quid sit anima sensitiva, et quot illius potentiae.

Anima sensitiva [illegible] sensitivas [illegible] vegetativam [illegible] sensitiva, appetitiva, et locomotiva [illegible] sensitiva [illegible] potentia locomotiva [illegible]

Disp. 1. de anima, et de potentia intellectiva, et ejus actibus ... [illegible]

Quaestio 1a. Quid, et quotuplex sit objectum sensibile?

Objectum sensibile ... [illegible] ... singula ... [illegible] ... debet habere ... [illegible] ... sensibilis ... [illegible] ... a sensibus ... [illegible] ... et ideo ... [illegible] ... 2. de anima ... [illegible] ... sensibilia ... accidentibus.

Circa divisionem ... [illegible] ... sensibile ... [illegible]

... [illegible] ... motum, quietem, numerum, figuram, et magnitudinem ... [illegible] ... Leone I. ... [illegible]

Liber 3us de anima rationali.

Disputatio 1a. de anima rationali in se considerata.

... [illegible] ... Leone I. ... [illegible]

Disputatio 2a. de potentia intellectiva, et ejus actibus.

Quaestio 1a. Quid sit intellectus agens, et possibilis, et quae ... [illegible]

... [illegible]

Circa munera ... [illegible] ... species ... [illegible]

Quaestio 2a. an intellectus agens ... phantasmate producat species intelligibiles.

... [illegible] ... species ... [illegible] ... phantasia ... [illegible]

... [illegible] ... species ... [illegible]

... agens et passibilis, et an agens sim[ul] ... species ... [illegible]
... [illegible] ... agens ... [illegible]
... [illegible] ...

Resp. ... [illegible]

... [illegible] ...

... species ... [illegible] ...

... [illegible] ...

... species ... [illegible] ...

Tabula ~ Solvunt.

... agens ... [illegible] ...

... [illegible] ...

... [illegible] ...

... [illegible] ...

q.a [illegible] natalit. [illegible] spiritualis.

[illegible] totalis [illegible] spiritualitatis, et licet [illegible] spiritualis [illegible] ideo [illegible] sensitivi [illegible] fantasma [illegible] spiritualitate.

Dices cum Complutensib. [illegible] repraesentationes speciei intelligibilis [illegible] intellectiva [illegible] fantasma [illegible] repraesentativus speciei intelligibilis [illegible] delinea intellectiva [illegible] repraesentativus speciei intelligibilis [illegible] spiritualitatis [illegible] materialis [illegible] spiritualitate [illegible] videre [illegible] Theologiae [illegible] visione.

Q.st 3.a quodnam sit obiectum adequatum nostri intellectus?

[illegible] obiectum adequatum [illegible] materiale [illegible] motivum et [illegible] considerari [illegible] obiectum adequatum [illegible]

Obiectum [illegible] adquirat. Obiectum [illegible] adequatum [illegible] motiva [illegible]

[illegible] Obiectum adequatum nostri intellectus [illegible] ens [illegible] D. Thom. [illegible] 3. d. 3. [illegible] et aliis in locis, [illegible]

[illegible] obiectum [illegible] materialis, etiam aliqui Scotus [illegible] ens [illegible]

[illegible] intellectus humanus [illegible] motivo [illegible] intellectus humanus [illegible] obiectum adequatum [illegible]

Qu.: quomodo [illegible] intus?

[illegible]

[illegible]

Aristoteles [illegible]

[illegible]

[illegible] intuitiva, [illegible] Dei [illegible] non habet [illegible]

[illegible]

[illegible]

Hoc notato [illegible] actu intellectus [illegible] dependenter [illegible] independenter [illegible] quia illae potentiae [illegible] in statu [illegible] organi [illegible] tanquam [illegible] actus intelligendi [illegible] hoc statu [illegible]

Q. 2. In quo consistat [illegible] intellectio?

Difficultas procedit [illegible] intellectione, volitione et sensatione [illegible] intelligenti [illegible] denominans [illegible] intelligentem [illegible] denominare

proprij sensus [illegible] vitalitatis sentientis. In hac enim difficultate 3 sunt sententiae. 1a asserit intellectionem consistere in receptione speciei intellectionis, [illegible] speciei impressae. Ita [illegible] [illegible], Aegidius, et alij antiqui. 2a est [illegible] asserentium intellectionem esse veram actionem, quam verbum mentis producit. 3a denique est Scotistarum [illegible] asserentium, intellectionem esse qualitatem absolutam ab intellectu, et a verbo productam, media vera et adaequata actione, quae [illegible] dictio.

[illegible] intellectio [illegible] in receptione speciei impressae aut intellectionis, nec in actione verbi mentalis productiva, [illegible] qualitas vitaliter producta ab obiecto, et intellectu media actione. [illegible] [illegible] [illegible] 1a pars [illegible] q. 52. de anima [illegible]. [illegible] intellectionem consistere in receptione speciei impressae: [illegible] [illegible] intellectus [illegible] vitalis operatur [illegible] [illegible] vitaliter operatur [illegible] intellectionem [illegible] [illegible] receptione. [illegible] intellectio [illegible] intellectus, ut hic vitaliter operatur [illegible] [illegible] consistat in receptione [illegible] intellectionis [illegible] [illegible] intellectus [illegible] [illegible] intellectionis [illegible] [illegible] [illegible] [illegible] [illegible] intellectione aliquo modo exercet circa [illegible] [illegible] intellectionis, [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible].

2a pars [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] intellectio est vera [illegible] actio [illegible] [illegible] intellectio [illegible] [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible] [illegible] [illegible]. [illegible] intellectio est [illegible] vitalis [illegible] [illegible] [illegible] [illegible] vitalis est ultima perfectio operantis ex [illegible] [illegible] text. 9. [illegible] [illegible] non est ultima perfectio operantis: [illegible] [illegible] [illegible] perfectio operantis est [illegible] [illegible].

[illegible] [illegible] [illegible] intellectionem esse veram [illegible] [illegible] [illegible] [illegible] actionis [illegible] [illegible] verbum mentis [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] intellectione [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] 2a pars [illegible] intellectio [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible].

[illegible] [illegible] Complutenses, et Joannes a S. Thoma [illegible] intellectio sit vera, et propria actio, tamen non [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] vitales operantur [illegible] [illegible] [illegible] vera, et [illegible] [illegible] [illegible] Complutenses intellectionem [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] actio [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] vera, et [illegible] [illegible] [illegible] [illegible] intellectio [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] in nomine [illegible]

[illegible] [illegible] [illegible] [illegible] pars [illegible] intellectio [illegible] actio, intelligere [illegible] [illegible] [illegible] intellectione [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Deus nec [illegible] [illegible] intelligere [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] intellectione.

Pars 3a [illegible] [illegible] [illegible] 1. [illegible] disp. 27. q. 3. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] productio

3.º D: in quo [illegible] intellectio.

illa sit actio intellectio; q.ª ut dictum supra actio intellectio non actio de genere actionis, de qua tractatur [illegible] actione, quae significat [illegible], quod dicitur, q. [illegible] intellectio [illegible] actio, [illegible] absoluta producta [illegible] actione. [illegible] sufficientiam praedicatorum [illegible] enumeratione; q.ª intellectio [illegible] ad [illegible], q.ª [illegible] accidens [illegible] habet [illegible] [illegible] subtractione, [illegible] solum [illegible] intellectio [illegible] accidens spiritualis, nec relatio; [illegible] intellectio [illegible] vitalitatis; nec [illegible] ut dictum manet, et [illegible] nec ubi, quando, situs, habitus, q.ª [illegible] accidentia [illegible] convenientia viventibus, [illegible] non viventibus, q. solum [illegible] spiritualis vitalis.

Notandum [illegible] quod licet intellectio [illegible] absoluta, tamen q.ª intellectio [illegible] to; [illegible] vitaliter [illegible] includit, [illegible] duos ad [illegible] producti [illegible] et recepti [illegible], et [illegible] sui [illegible] repraesentativa [illegible], et [illegible] et tamen [illegible] nullus [illegible] includat [illegible] actio, et [illegible] ad [illegible] ad intellectionem; q.ª ut dicemus postea [illegible] [illegible] [illegible] vitalis [illegible] debet [illegible] habere intellectionem, et [illegible] attingentiae [illegible] repraesentantis [illegible] in intellectione [illegible] subiectum [illegible] intellectio [illegible] repraesentandi et attingendi [illegible] viatur.

[illegible] quod intellectio [illegible] actione tanquam [illegible] actione producatur [illegible] intellectio [illegible] 2. q. 1. [illegible] actio [illegible] producit, sicut [illegible] calefactione calefacit, dicatur [illegible] actio [illegible] rigorosa, [illegible] calorem [illegible] actio q.ª intus in se ipso [illegible] intellectione. [illegible] quod dicitur [illegible] intelligere [illegible] tanquam duo effectus subordinati [illegible] convenientes, ut [illegible] Caietanus [illegible] tanquam actio, et effectus; [illegible] dicitur actio, et intellectio effectus; [illegible] in Angelis [illegible] intelligere [illegible] effectus. [illegible] in divinis; [illegible] intelligere [illegible] [illegible] tamen [illegible] alterius; [illegible] Pater [illegible] [illegible] ab actu intelligendi producit Verbum [illegible] nec intelligit [illegible] producat, [illegible] independenter ab actu intelligendi producit Verbum [illegible] possibile [illegible] intelligeret adhuc [illegible] actione Verbum Divinum produceret.

Argumenta Solvuntur

Arg. 1.º [illegible] actio [illegible] intellectio [illegible] receptione. [illegible] [illegible] 8. 9. [illegible] 1. 5. [illegible] intelligimus [illegible] recipiendo [illegible] [illegible] ad intellectionem [illegible] intellectionem [illegible] [illegible] ad [illegible] intelligendum [illegible] intellectione requiritur, quod intellectio recipiatur [illegible].

Resp. ad 2.um [illegible] [illegible] receptionem intellectionis [illegible] receptione [illegible] actione [illegible] receptione, et [illegible] [illegible] receptio [illegible] intellectioni [illegible] producto [illegible] intellectionem a Deo productam [illegible] producat illa. [illegible] vitalis, et [illegible] [illegible] intellectionem, et [illegible] vitalitatis [illegible] et ideo [illegible] natura [illegible] in receptione [illegible] intellectio.

Arg. 2.º [illegible]

[illegible] actu [illegible] intellectionem [illegible] [illegible] actione [illegible] vitalis [illegible] intellectio [illegible] [illegible] operatio [illegible] [illegible] [illegible]

[illegible]

Disputatio 3a. de voluntate

[illegible]

adeq[illegible]: 2. [illegible] quomodo depẽdeat in operando ab intra.

[illegible] fieri per ullã rationẽ [illegible] [illegible] [illegible], et voluntate [illegible] [illegible]
[illegible] [illegible] [illegible] libertate [illegible] participative a [illegible] [illegible].
Supposita [illegible] voluntati quã dicimus [illegible] adeq[illegible]: [illegible] supponit [illegible]
[illegible] [illegible] int[illegible] disp. 3. q. 3. [illegible] [illegible] [illegible] disp. 6. [illegible]
[illegible] [illegible], q. int. disp. 6. q. [illegible] tamen [illegible] ratione: [illegible] [illegible].

[illegible] voluntas [illegible] actus amandi [illegible] amore [illegible] amicitiæ, et actu [illegible] aliquo amato, et [illegible] [illegible] actus [illegible] ens [illegible] objecto. itaq[illegible] sicut [illegible] ens [illegible] la amare amore amicitiæ [illegible] [illegible] [illegible] [illegible] amato. Hanc [illegible] objectum adeq[illegible] voluntatis [illegible] [illegible] ens sub ratione [illegible] [illegible] ratione voluntatis. Ita D. [illegible] [illegible] [illegible] sequuntur Scot[illegible] [illegible]. [illegible] ratione: [illegible] [illegible] voluntas [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] ens sub ratione [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] sub ratione entis, et [illegible] voluntas [illegible] videtur [illegible] rationabile [illegible] [illegible] objecto adeq[illegible] [illegible] sub ratione entis.

[illegible] [illegible] [illegible] rationibus, quibus [illegible] [illegible] [illegible] sub ratione entis [illegible] [illegible] [illegible] [illegible] adeq[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] voluntas [illegible] [illegible] [illegible] [illegible] [illegible] sub ratione entis [illegible] [illegible] posse voluntatem tendere, [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] sub ratione entis [illegible] [illegible] adeq[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] sub ratione entis [illegible] [illegible] [illegible] [illegible] [illegible].

Caput 2.[illegible] Arguuntur.

Arg. 1. [illegible] voluntas [illegible] [illegible] speciei diversæ: [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] voluntatis. Resp. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] speciei [illegible], et voluntas [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] omne bonum [illegible] bonum [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] a malo [illegible].

[illegible] [illegible]: [illegible] voluntas potest velle non bonum. [illegible] voluntas potest velle [illegible] sub ratione entis: [illegible] voluntas velle [illegible] bonum [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]. Resp. [illegible] [illegible]: [illegible] voluntas [illegible] potest velle non bonum [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] potest velle non bonum [illegible] [illegible] [illegible] [illegible] [illegible] voluntas [illegible] [illegible] non bonum [illegible], non bonum [illegible] [illegible] [illegible]. [illegible] voluntas [illegible] aliquid, sufficit [illegible] habeat bonitatem [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] bonitate, sit tamen [illegible] [illegible] [illegible].

Arg. 2. voluntas [illegible] appetitiva [illegible] [illegible] [illegible] [illegible] [illegible]: [illegible] [illegible] [illegible] [illegible] [illegible] voluntas [illegible]. Resp. [illegible] [illegible], et [illegible] [illegible]: [illegible] voluntas [illegible] [illegible], [illegible] [illegible] [illegible] bonum, [illegible] [illegible] [illegible] [illegible] bonum [illegible] [illegible] bonum sub ratione [illegible] bonitatis [illegible] talis bonitatis, [illegible] voluntatem tendere [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] sub ratione entis [illegible] [illegible] [illegible] [illegible] [illegible] bonitate.

Q. 2. [illegible] quomodo voluntas depẽdeat in operando ab intra.

[illegible] voluntas [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible], aut objectum [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible].

[illegible] ratione: [illegible] nil obstat, quominus ipsamet voluntas [illegible] [illegible] [illegible], aut [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] dependentia voluntatis [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] dependeat ab objecto tanquam [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible].

[illegible] qualitates [illegible] [illegible] intus in se [illegible] adversa [illegible] [illegible] [illegible] [illegible] [illegible].

Objicies: [illegible]

vel voluntas [illegible] [illegible]. [illegible] [illegible] in [illegible] quomodo [illegible] [illegible]. Resp. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] voluntate [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] modo [illegible] [illegible] [illegible].

Objicies

2°: [illegible] [illegible] [illegible] [illegible]. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] omissionem [illegible] quae voluntas [illegible] omissione, et [illegible] [illegible] [illegible] [illegible] [illegible] mediante specie: [illegible] voluntas mediante omissione. Resp. [illegible] [illegible] [illegible] [illegible] [illegible] omissio [illegible] [illegible] [illegible], et ideo debet a [illegible] [illegible] [illegible] [illegible] de volitione [illegible] omissio [illegible] [illegible] manifestam [illegible].

Q. 3ª an sit possibilis in voluntate pura omissio libera?

[illegible] [illegible] [illegible] libertate, [illegible] [illegible] [illegible]. [illegible] [illegible] voluntatis [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] indifferentia [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] omissio [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] voluntate [illegible] [illegible] [illegible] voluntati [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] voluntas [illegible].

[illegible] possibilis [illegible] [illegible] [illegible] voluntas [illegible] [illegible] omissionem puram et liberam? [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] ab omni actu [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] voluntas [illegible] [illegible] [illegible] nullo modo [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] voluntatis [illegible] [illegible] [illegible] [illegible] [illegible] capax ad actum.

In hac celeberrima [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] ab omni actu [illegible] voluntatis aut sit causa directa, sive indirecta [illegible] omissionis. [illegible] [illegible] [illegible], ut Durandus, Marsilius, Ochamus, et alii [illegible] [illegible] Arriaga, Suarez, et alii qui [illegible] [illegible] [illegible] [illegible] [illegible] dicemus. [illegible] [illegible] [illegible], ut [illegible], [illegible], [illegible] [illegible] [illegible] puram omissionem [illegible] [illegible] ab actu. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] possibile puram omissionem liberam [illegible] ab actu [illegible] causa [illegible] [illegible] [illegible] [illegible] ab omni actu [illegible] causa indirecta omissionis: [illegible] Medina [illegible] [illegible] [illegible] [illegible] [illegible] Vazquez.

[illegible] [illegible]: possibilis est pura omissio libera in voluntate ab [illegible] [illegible] causa directa, et indirecta omissionis. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] voluntatis. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] libera [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] libera [illegible] [illegible] [illegible] [illegible] libertatis [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] actum [illegible] [illegible] [illegible].

Resp. [illegible] [illegible] [illegible] actum, et [illegible] [illegible] [illegible] voluntatis [illegible] actum [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] voluntas vult [illegible]. [illegible] [illegible] [illegible] actus [illegible] [illegible] voluntatis [illegible]. [illegible] [illegible] actus [illegible] [illegible] [illegible] [illegible] actum voluntatis [illegible] [illegible] [illegible] [illegible] [illegible] [illegible].

2° S: an sit possibilis in voluntate pura omissio. [illegible] 6

[illegible]

[illegible]

[illegible]

... voluntas, [illegible]

Capitula [illegible]

[illegible] voluntarium, [illegible] a voluntate, [illegible]

[illegible]

[illegible]

[illegible] potens omittere [illegible] tamen [illegible] carentia actus [illegible] distribuitur [illegible] ab actu [illegible] negatione actus [illegible] statu [illegible] voluntas [illegible] carentiam actus.

Arg. 3. [illegible] libertate [illegible] bonum [illegible] voluntas [illegible] sola potest exercere suam libertatem [illegible] Resp. [illegible] voluntas [illegible] exercere suam libertatem [illegible] libertatem [illegible] voluntas [illegible] potest exercere suam libertatem [illegible] potest exercere suam libertatem [illegible] actus [illegible] requirat motivum bonum amabile [illegible] omissione nullum requirit motivum [illegible] libertas voluntatis potentis amare [illegible]

Dices: [illegible]

[illegible]

Arg. [illegible]

[illegible]

Arg. [illegible]

[illegible] fectionis.

Q. ultima: an voluntas [illegible] perfectior intellectu?

De perfectione [illegible] voluntas [illegible] perfectiones [illegible] actus [illegible] Dei [illegible] in praesenti [illegible]

Sit [illegible] voluntas [illegible] perfectior intellectu. [illegible]

[illegible]

2º ult: an voluntas sit [illegible] perfectior [illegible]

[illegible] dominium [illegible] voluntate [illegible] [illegible] intuitu [illegible] dominium [illegible] voluntatis [illegible] dominij [illegible] paternum [illegible] Rege, [illegible] Princeps moveat.

[illegible] perfectior alia, cui convenit perfectio [illegible] [illegible] actus in linea [illegible] voluntatis [illegible] amor [illegible] in linea [illegible] perfectior [illegible] illeactus [illegible] perfectior, qui provenit a [illegible] habet in linea [illegible] amor [illegible] ab habitu [illegible] [illegible] in linea [illegible] ad Corinth [illegible] [illegible] in linea [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

ra uamentum tanquam pars pares illius: ad.

Appendix [illegible]

[illegible] a liberi [illegible] actu [illegible] adstractiua bono [illegible] voluntati [illegible] [illegible] [illegible] [illegible] curresp.a [illegible] [illegible] Lazarum: illud magis [illegible] [illegible] [illegible] minus [illegible] [illegible] a voluntate, quaeque voluntas [illegible] [illegible] voluntati; voluntas [illegible] [illegible] [illegible] [illegible] [illegible]. Resp.a [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] in 3. d. 13. q. 1. 6. [illegible] [illegible] [illegible]

[illegible] voluntas [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] voluntas ab intellectione [illegible] [illegible]

Arg. 9o. [illegible] [illegible] [illegible] voluntatis [illegible] voluntas [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] ab actu.

Arg. 2. actus [illegible] [illegible] actus voluntatis [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] voluntatis [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

Arg. 3o. actus [illegible] [illegible] actus voluntatis: ad. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] actus voluntatis [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] voluntatis [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

Audiat, dilectissimi, anima; utinam quem amittere spi-
ritu haberem, ut exoraturie, ac cum vestrarum animarum o-
rationibus meculari possem: consummatum est.
Exultaveritis videre diem tunc, sed potius ex-
ultemus, ut omnis consummationis videamus
fines. Vigilate, charissimi, in omnibus labo-
rate, et opus meliorare. Sanctitatem facite, mi-
nisterium implete vestrum; ego enim jam delibor, et
tempus resolutionis meae instat, et dicet cum Apo-
stolo loqui non valeo: bonum certamen certavi;
attamen infirmitatem licet, et ego a vestra [illegible]
Deus testis quod non mentior, utvos fratres eu-
sum confirmari, et in omnibus, quos ecclesia
Sedica fides servari. Si ergo gratiarum
canamus, sed illum pacibiliter in nova
laudes consummando Deo, qui ma-
gnus est omni laude; [illegible] etiam nos-
tras, ac singularis [illegible] caudete-
ter [illegible] suavitatem Filii
sui nostri D. N. J. C., a quo
si ali quod dictum in meis
scriptis videatur, corde, et
animo reficiatur. Ite
vos omnes exhorta-
tum actionibus
volate, sed prin-
cipaliter in
Domino
valete.

Finita die 22 Aprilis anno ab Incarnatione
Domini M. DXX. L. I.

Scripta a me Ioanne de Lara R. R. P.
Lectoris supra citati minimo discipulo.

Pepe Gonzales.